

† *The* †  
**LUTHERAN  
OUTLOOK**

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By E. W. Magnusson

# Pointed Paragraphs

## **VIOLINS FROM TIMBERLINE**

**H**E WAS a maker of violins. He earned his living by teaching public-school music but he found expression for his genius by making violins. He not only made them but he played them so well that few men in all the mountain country could release so much singing music.

One Sunday he came to play for us. When he opened the case that held his violin he brought out an instrument that looked like no other I had ever seen. Its wood was unstained, still in its natural whiteness. It gleamed like snowbanks in high country.

It was not quite finished, he said, but he wanted to play it that morning, for it had a quality of tone no other violin possessed.

"Where do you get the wood you use in making violins?" I asked.

He told me how he had first gone to the wood yards and looked for logs and timbers of the harder woods. He had used wood from the Far South and from over the several seas. Always when he was finished with an instrument he wished for some quality of tone that had eluded him.

"Now I have found it," he said. "This violin is made from wood I gathered at timberline."

Timberline! That marks the last stand of the trees. In the Rockies they reach an altitude of nearly 12,000 feet. And there at timberline they stand against the sky and the higher country above.

They take on strange shapes. Timberline gives personality to trees. It was there he got the wood for the making of violins.

"This violin and a few others I have recently made are all of timberline spruce," he continued. "These violins have a resonance that none of the others possess." And we who heard him play agreed.

Resonance from timberline! Tears came to our eyes. Our nerves tingled. When he had finished we wanted to shout or call for more.

What was it that had given tonal quality to the violin? Those of us who knew timberline had heard again the wind as it blows up there. We had heard clouds blown from the sky. We had heard branches tossed in the tempest. We had heard the sturdy music of timberline.

Again we heard that timberline is a place of almost continuous struggle. Trees are born with the certainty of short growing seasons, of ice and sleet that beat upon them until bark on the

windward side has no chance to grow. Some trees never rise above the ground, but grow on their knees. Others have their branches all blown to the west; they are the "wind timber" of the high country.

Easy living did not put resonance into the wood that became the violin. Neither does it put resonance into life. Dread not your timberline! God can make use of it.—Cyrus E. Albertson in *Christian Advocate*.

*The church that takes good care of its ministers, usually has a good minister to take care of.*—From "Lay Leadership in the Evangelical Church."

## **THE REVELATION OF THE CROSS**

The cross has always proved a stumbling block to some Americans with their credulous trust in the redemptive power of action. It seems to such people as if Jesus might have done something, rather than to accept so quietly the thrust of His enemies without a corresponding action. Yet the amazing revelation of the cross, which has gripped the attention of the race, lo, these many years, is a revelation not of what Jesus *did* but of what Jesus *was* on Calvary. His achievement of being on Calvary far and away surpassed anything He might have done to prevent Calvary.

—Dr. Theodore Cuyler Speers.

*The Word is like a surgeon's scalpel, sharp, pointed, altogether fashioned to be used effectively in the cure of souls. But like a scalpel, it must be wielded by experienced and trained hands to be of real use. Is the Church training men to wield the Word effectively in the case of alcoholics, or, for that matter, in the cure of any specific manifestation of sin-disease?*

—American Lutheran.

## **MORE PULPIT THUNDER**

We need a Whitefield, a Finney, a Moody, who will preach the whole scale of Bible truth instead of sawing on one note; who will proclaim a solid, substantial message of sin black and judgment certain and eternity long and salvation free by grace through faith in Christ. There is too much back-fence haranguing and hair-splitting, peddling of knickknacks and sandwiches, when men are dying for the meat of the Word. We need to hear afresh the pulpit thunders of an Edwards or Knox or Cartwright or Wesley, giants of God, preaching a dynamite gospel that

brought hardened sinners to their knees in genuine repentance toward God and faith in the Lord Jesus Christ—Vance Havner, in *Road to Revival*.

*This is the genius of Christianity that it is as big as the cry of Man.*—Earle V. Pierce.

## **WARRING OVER WORDS**

Apropos of the bitter conflict of ideologies in Europe between Fascism and Communism, history warns us that after such conflicts are fought to a finish and there is no more reason to fight there is danger that the war will go right on over the mere words, or names.

For three centuries a conflict raged in Italy between the Guelfs and the Ghibellins, the first supporting the Popes and the latter the Emperors. After the death of Frederic II in 1250, said Historian Hallam, the distinctions between the two parties "became destitute of all rational meaning." Yet the bitter conflict went on for more than 100 years "for an echo and a shade," and the "virulent hatred attached to these words grew continually more implacable."

So it appears that sometimes when there is nothing else in a name there may be a lot of fight left.

—The Pathfinder.

"Pardon me," said a student coming on Pasteur bending over his microscope, "I thought you were praying."

"I was," replied the famous scientist.—Christus Medicus Magnus.

## **The Lutheran Outlook**

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REV. E. E. RYDEN, D.D., Acting Editor  
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# † The † LUTHERAN OUTLOOK

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## EDITORIAL

ALL THE OPTIMISM which swept over the country after the Italian surrender has now vanished. The campaign which began with the landing of General Clark's army at Salerno and which reached its climax in the capture of the great Italian port of Naples

Allied Armies Press  
Toward Eternal City

has convinced even those Americans who believed the war would be "over by Christmas"

that a long and bitter struggle over Italy is still ahead. The Salerno battle, bloody as it was, must now be regarded as merely a preliminary skirmish in the effort to oust the Germans from the Italian peninsula.

It is evident that the strong resistance encountered by the American Fifth Army at Salerno was due to the fact that General Clark's move had been anticipated by the Germans. Strongly intrenched in the hills surrounding the beach and supported by Mark IV tanks and 88 mm. guns, the German divisions met the landing Americans with a murderous fire. At one time during the week-long battle the Nazi armored forces drove almost to the beach in a savage counter-attack, and for a while it seemed that the American forces were threatened with a Dunkerque.

Strong naval support and swarms of allied aircraft helped to turn the tide, and then the pressure of General Montgomery's Eighth Army, moving up swiftly from the south with little opposition, began to be felt by the Germans on their left flank, whereupon they slowly withdrew toward Naples. When the combined allied forces finally entered that city, it was found that the enemy had reduced it to a shambles and that the harbor had been rendered temporarily useless through the scuttling of innumerable ships.

Meanwhile the Germans had established a new line of defense south of Rome, in which city they appeared to be in complete control of a new fascist puppet government, with the Pope a virtual prisoner in the Vatican.

The most hopeful aspect of the European campaign was the continued advance of the Russian armies, which succeeded in driving westward to the Dnieper River before they were finally checked. Among the important cities recaptured by the Soviet forces was Bryansk, the great railroad center which had been in German hands since October 1941. Recent fighting has centered around Kiev, beautiful Ukrainian capital on the banks of the Dnieper, which Hitler has ordered the German armies to hold at all costs. It is believed that the Nazis have planned to make the Dnieper River their line of eastern defense during the winter.

In the Pacific area the American and Australian forces under General MacArthur, after their capture of the strong Japanese air and naval bases at Salamaua and Lae in New Guinea, pressed forward to take the important port of Finschhafen. These successes opened the prospect that the allied forces might be able to oust the Japanese from New Guinea by the end of the year, and that even New Britain, with its important air and naval base at Rabaul, key to Japanese strength in the South Pacific, might soon fall into MacArthur's hands.

Bombing of Paramushiru in the Kuriles, 1,000 miles from Tokyo, by Army planes, and a combined naval and air assault on the islands of Marcus and Wake, also close to Japan, indicated a continued tightening of the ring which the allied forces in the Pacific are drawing around the Japanese homeland. It was generally conceded, however, that the Japanese possess tremendous striking

power, and that the real struggle in the Pacific has not even begun.

The insistence of the military authorities in Washington to draft American fathers for service in the armed forces despite the fight waged in Congress against such a move by Montana's Senator Wheeler is one of the indications of the "blood, sweat, and tears" that still lie ahead for the American people before victory can come. The casualty lists are becoming more disturbing. Undue optimism and smug complacency are certainly not in order during these dark and fateful days, and much less the frivolous, care-free, pleasure-seeking attitude assumed by a large part of our people. This is a time for real heart-searching, a time for repentance and prayer. God's hand is resting heavily in judgment upon the nations of the world. Will America soon get down on her knees?

### Senate Postpones Action on Post-War Cooperation

**D**ESPITE THE FACT that the House of Representatives, by the overwhelming vote of 360 to 29, adopted the Fulbright resolution, whereby it went squarely on record in favor of American participation with other nations for the preservation of peace in the post-war world, it is doubtful if the Senate will give its approval to the measure in the immediate future. The Senate, it seems, desires to write its own resolution, and it is not altogether satisfied with the wording of Fulbright's measure.

This was indicated in a statement on Sept. 29 by Senator Tom Connally, chairman of the Senate Foreign Relations subcommittee to consider post-war plans, when he asserted that the committee had at least a dozen proposals before it, and that it desired ample time in which to prepare its own measure. It is probable that there will be no resolution reported out by the committee before the Anglo-American-Russian conference, which is scheduled to be held in November.

However, that the Senate will eventually fall in line with the House in committing itself to some form of post-war collaboration by the United States with other nations in order to preserve world peace is practically a foregone conclusion. The overwhelming vote in the House is regarded as significant of the strong public opinion which prevails in the United States at the present time in favor of such a commitment.

Not least of the pressure to compel Congress to take some action in the matter is coming from the Church, where, since the celebrated Delaware Conference in 1942, sentiment in favor of some form of international cooperation after the war has been crystallizing perhaps more definitely than in any other quarter.

The Senate foreign relations committee, however, should be commended rather than criticized for moving deliberately in so important a matter. Such international

collaboration, unless carefully guarded, may easily become a mere military alliance by which the United States furthers the selfish ambition and aggrandizements of a certain group of European powers. Such internationalist schemers as Clarence K. Streit have already found a host of supporters in the United States who apparently are willing to sell their American birthright for citizenship in a European empire. How far this movement has progressed in certain quarters was revealed on Sept. 6 when Prime Minister Churchill made his surprise address at Harvard University. When the American people picked up their morning newspapers on the following day, they were startled to read:

"This gift of a common tongue is a priceless inheritance, and it may well some day become the foundation of a *common citizenship* (italics ours). I like to think of British and Americans moving about freely over each other's wide estates with hardly a sense of being foreigners to one another."

Such a relationship as exists between the United States and Canada might well be extended to all of the British Empire, but the suggestion of a common citizenship smacks too much of membership in that Empire. Does it mean the abrogation of the Declaration of Independence?

The American people are highly resolved that the United States must participate in some form of international organization by which the peace of the world may be preserved, but they are equally determined not to become involved in military alliances with a certain nation or group of nations which will make our participation in continued warfare inevitable. In favoring the first policy, they are decidedly not isolationists; but in opposing the latter policy, they are willing to carry the odium of that name, if need be.

### Hutchins Speaks Plainly on Ideals of America

**F**OLKS WHO ARE naively optimistic about the ideal world which they fondly expect to be born out of the present travail of the nations will do well to read Robert M. Hutchins' article, "Toward a Durable Society," in a recent issue of the magazine, *Fortune*.

For some forty years or more we have grown weary of listening to an endless parade of high school debaters, Fourth of July orators, and college commencement speakers reminding us of the marvelous development of the means of transportation and how the world has become so small that we are now all neighbors. This perennial theme, worn worse than threadbare, has been used as a text to prove various pet theories, but usually as the devastating, incontrovertible argument against the sin of isolationism. It ran like: All nations are neighbors, ergo, if one of our neighbors starts a fight with another neighbor, since we too are neighbors we must also get

into the fight. But somehow we could never quite grasp the logic of the argument. In effect, it meant that every local war must inevitably become a world war, and we must also have a share in it, otherwise we are selfish or un-neighborly.

Now comes the President of Chicago University to annihilate the more recent theory of the orators, namely, that the great miracle of rapid transit is going to bring about the greater miracle of "unification of the world" and "an enlightened world order." Says Mr. Hutchins:

Since the important divisions among men are not those of space and time, they are not eliminated by the elimination of space and time. If the ideals of one part of the world are antithetical to those of another part, war must follow. The shrinkage of the world, therefore, cannot usher in the brotherhood of men; it can only accelerate the clash of antithetical ideals.

In other words, it is not the element of space and time that becomes the chief factor in determining either peace or war, according to President Hutchins, but the ideals that men cherish. Proximity may hasten a clash of ideals, but it is not the basic cause of the clash. The important thing, therefore, is to bring about harmonization of ideals.

This leads Mr. Hutchins to inquire as to what kind of idealism America possesses, which it can transmit to the rest of the world; and the result of his analysis of the things that Americans pursue is anything but heartening. Listen to this:

The ideal of America is comfort for everybody. . . . The educational system of this country centers around getting ahead, as might be expected of a nation whose ideal is comfort for everybody.

We find the same ideal reflected in the slogans of each political era: the full dinner pail, a chicken in every pot, two cars in every garage, and the American Way, coming to us through the courtesy of the National Association of Manufacturers as a large, dark red convertible coupe filled with all the members of the family off to the movies. Depression and war have convinced us that full employment will solve all our problems, with or without the addition supplied by those extreme radicals who think that we may need also to provide the whole world with a pint of milk a day.

What follows is a clear and convincing argument that the pursuit of mere material things can never solve our problems, but may eventually ruin us instead. He reasons as follows:

Probably never in modern times has there been an actual scarcity of material goods in the Western world. Yet the record of crime, poverty, oppression, revolution, and war is plain for all to see. In the light of this record we must conclude that our faith that our diseases could be cured by larger and larger doses of material goods has been naive. We have assumed that technology could take the place of justice. Through the aid of science we could produce so much that everybody would have everything he wanted. This theory has been reduced to absurdity by the coincidence of the zenith of technology and the worst depression and the most terrible war in history.

Having dismissed the American ideal of "comfort" or "plenty" as the solution of mankind's ills, President Hutchins concludes that *justice*, based on universal moral

law, is the only ideal that can bind men and nations together, and that to join in the pursuit of justice should be the chief concern of all the world today. But the ideal of justice is inseparably linked with the ideal of democracy, wherefore the entire problem resolves itself into the task of persuading the whole world to accept a truly democratic social order which recognizes the dignity of every human being and the rights of the common man.

To induce the Germans and Japanese to accept such an order, Dr. Hutchins admits, will not be easy, since democracy can never be forced on a people. Perhaps the most effective way, he argues, would be first to defeat them and then deal justly with them. Then he adds:

But we cannot treat the Japanese and Germans justly unless we are just. Justice is a virtue. Virtues are habits. Habits are formed by acts. If we are to be just to the Germans and Japanese we must have formed the habit of justice by repeated just acts. We must be members and missionaries of a just society. Think of the hope that would come to the millions who do not want to be fascists or ruled by fascists if the American people should decide that the way to change the face of the earth was to change their own hearts.

It is in the last sentence that we believe Dr. Hutchins has touched on the very crux of the problem. Here he finally enunciates one of the basic truths of the Christian religion. Until America and all the other so-called Christian nations of the world are prepared to practice real Christianity in their dealings with one another instead of rendering mere lip service to its ideals, it is futile to dream of a better world order or a happier human society.

It was John R. Mott who declared some years ago that unless the Christian world would send thousands of missionaries to Japan to bring them the gospel of Jesus Christ, the time would come when they would have to send tens of thousands of bayonets to that country. That prophecy has become a grim reality. It is quite evident now that we were not nearly as Christian as we thought we were. Perhaps a lot of hearts will have to be changed by the Spirit of Christ, not only in America but in all other so-called Christian nations, before we can show the rest of the world Christ's way of life.

## Orthodox Church Again Recognized in Russia

**P**ERHAPS the most determined effort in history to root out the Christian Church in a large part of the world ended in a confession of failure on September 5, when Premier Stalin officially received at the Kremlin a number of prelates of the Russian Orthodox Church, including Acting Patriarch Metropolitan Sergius, and authorized the restoration of the Holy Synod. He also approved the calling of a congress to elect a Patriarch of All Russia.

Four days later the church congress was held, at which time Sergius was chosen for this office and installed with elaborate ceremonies in the historic Moscow Cathedral.

Restoration of the Holy Synod, the recognized ecclesiastical authority for at least 76 per cent of the European Russians, is an important milestone in the 25-year-old struggle between atheistic communism and the religious forces in Russia. It is viewed by many as a concession to the democratic United Nations who are Russia's allies and who have urged the Stalin government to grant religious freedom in the Soviet domains. It is also believed to reflect the currently strong religious sentiment which is being revealed in Russia and therefore is an adroit move on the part of the Soviets to effect national unity. The public announcement of Stalin's cordial reception of Sergius and other leaders of the Orthodox Church was heralded on the front pages of the Moscow controlled press, which was interpreted in some quarters as a tribute on the part of the Soviet government to the magnitude of the Church's contribution to Russia's war effort.

The Holy Synod had its origin in 1721 during the reign of Peter the Great, and, until its dissolution following the Revolution and the subsequent deposition of the then ruling prelate, Patriarch Tichon, in 1922, had wielded a tremendous influence in Russian life, both politically and spiritually. It is generally believed that, while the reconstituted Church will probably recover some of its powers, it will be closely regulated by the government. As such, the Patriarch will undoubtedly be regarded as an official of the State. How this arrangement will work out under an atheistic dictator has aroused much speculation throughout the religious world.

It is not yet clear to what extent the Church will be permitted to resume the religious instruction of Russian youth. At present the Church is compelled to confine its religious education to adults above 18 years of age, and no spiritual instruction may be given in the public schools. It is believed, however, that provision will soon be made for the training of priests, and possibly for the production of theological literature.

To cap the surprising development in Russian church affairs, it was only a few days after the election of Sergius as Patriarch of All Russia that Dr. Cyril Garbett, Archbishop of York, arrived in Moscow to confer with him. The object of the visit was not divulged, but it is generally supposed that it was for the purpose of laying the foundation for closer relations between the Russian Church and the Churches of other lands. Possibly he was the bearer of an invitation to the Russian communion to enter the fellowship of the world Council of Churches.

Dr. Henry Smith Leiper, secretary of the Federal Council of Churches, in commenting on Dr. Garbett's visit, called attention to the "striking" fact that "the first foreign church leader to visit the new Patriarch was one of the two Primates of the Church of England, and not a representative of the Eastern Church in some country outside of Russia."

"This only serves to emphasize," he added, "the character of the Anglican Commission as a 'bridge' between the Orthodox and the Protestant world."

## Conference Planning Lutheran Seminars

**I**NSPIRED by the success which attended the series of seminars for Lutheran pastors sponsored by the American Lutheran Conference two years ago, a committee of the Conference is now laying the ground-work for a second series this fall and winter. The planning committee consists of President Harold Yochum, Dr. Wm. G. Sodt, and the Rev. Fredrik A. Schiotz, executive secretary of the Student Service Department of the Conference. Assisting them in making arrangements are Dr. O. A. Geisemann, a Missouri Synod pastor at River Forest, Ill., and Dr. Armin G. Weng, president of the Illinois Synod of the United Lutheran Church. Dr. Paul Andreen, who was director of the seminars two years ago, has again been charged with responsibility for their direction.

It is planned to conduct the seminars in twenty Lutheran centers. Those tentatively chosen are: Los Angeles and San Francisco, Calif.; Parkland, Wash.; Fargo, N.D.; Minneapolis-St. Paul, Minn.; Sioux Falls, S.D.; Omaha, Nebr.; Des Moines, Ia.; Rock Island and Bloomington, Ill.; Milwaukee and Oshkosh, Wis.; Detroit, Mich.; Toledo, Youngstown, and Dayton, O.; Pittsburgh, Pa.; Hartford, Conn.; New York City, and Seguin, Tex.

"The Church at Work" has been announced as the central theme of the seminars, and such subjects as these will be discussed: The Christian Family, Post-War Readjustment, Problems and Opportunities in the Rural Church, Lay Activity in the Church, Race Problems, and Industry and Labor.

The timely character of these subjects will be recognized by every wide-awake pastor, and we are confident that the seminars will attract a large attendance wherever they are held. The American Lutheran Conference is rendering a real service to the entire Lutheran Church by assuming the sponsorship of these gatherings. It is particularly pleasing that pastors of the other two major Lutheran groups have been invited to have a part in the planning. Such action is another step in the direction of closer relations among Lutherans.

## Labor Leaders Emphasize Friendship with Church

**L**ABOR DAY assumed a significance this year in many parts of America that may be regarded as unique. In the first place, statements were issued by two labor leaders—William Green, president of the American Federation of Labor, and James B. Carey, secretary-treasurer of the Congress of Industrial Organizations—appealing for wider recognition of the fact that organized labor and the forces of religion in America are united in a common purpose.

"That purpose," said Mr. Green, "is lasting peace. Without peace, neither religion nor organized labor can

make any progress in their ultimate goal—the betterment of the common man.”

Both religion and organized labor have suffered in Axis countries, declared the president of the American Federation of Labor, adding:

“The coming peace presents the opportunity of a century for the rebirth of religion and organized labor under freedom in many countries of the world. To my mind, the spiritual rehabilitation of the enslaved peoples of Europe through free religious education and their economic rehabilitation through free and democratic trade unions of their own choice go hand in hand.”

President Green revealed a genuinely Christian attitude toward the coming peace settlement when he insisted that it must not be a peace of hatred or revenge. Such a peace, he asserted, can only breed deeper hatreds, which in turn will result in more terrible wars.

“More than anything else,” he declared, “we must unite here in America in favor of a policy and program which will outlaw and abolish war for all time. Let us not heed the prophets of doom who say that because there always have been wars, there always must be wars. . . .

“So far as organized labor is concerned, one basic conclusion has been reached. We have come to the determination that the peace treaty which will follow our victory in this war shall not be written or dictated by international diplomats. We will insist that the peace conference shall not be transformed into a sordid territorial grab-bag. We have made up our minds that organized workers of all nations shall be fully represented at the peace conferences to prevent any such debacle.”

These are words of mature judgment and sound counsel, and it might be well for the Church also to demand a seat at the peace conference to back up the stand which labor has determined it will make.

Mr. Carey of the C.I.O., in his statement, asserted that “organized labor welcomes organized religion’s cooperation in the championing of human values.”

In Wisconsin, Labor Day 1943 will be remembered chiefly because of a notable proclamation by Governor Walter S. Goodland in which he suggested to workers that they forget about parades on Labor Day and attend church instead.

“I believe,” said the governor in his proclamation, “that Labor Day this year calls for more than mere celebration. I, therefore, suggest that all churches in our industrial areas set aside at least one service on Sunday, Sept. 5, at which Labor may be enabled to offer its thanks to almighty God.

“In all humility, Labor should be enabled to show its gratitude this day to a blessed Providence which has not suffered it to be crushed under the heels of brutal dictators. Labor organizations invariably become the tyrant’s first targets for annihilation.

“We need more of the Christian spirit in this war-engulfed world—more of a realization that a merciful God governs over all. Realities are catching up with us. Let us heed them.”

## From College Windows

By Conrad Bergendoff, Ph.D.

THE FOUNDING of colleges and universities is one of the strange and encouraging chapters of human history. Throughout most of that history the establishment of higher institutions of learning has not been an act of government, but an act of groups of individuals who have sought to safeguard precious ideals. Governments have given charters, it is true, for these institutions, but this has meant that the government recognizes the right of individuals and corporations to set up these private foundations and their right to control and support them.

We are beginning to fear, in our day, the tendency of government to encroach on all areas of human life. Some unthinking people see nothing dangerous in this, and even welcome it, because it seems to make the State responsible for all the expenses of education. More far-seeing people, however, realize that gradually the individual loses his rights, and the privileges of groups within the State are restricted. Eventually all life would be an affair of government.

The Church resists this tendency, because it does not believe the State is all-supreme. And the Church seeks to strengthen its own institutions, because these represent a freedom which the State has no right to take away. It includes the freedom to teach youth, to seek and proclaim the truth as Christians have it.

No tyranny is greater than the tyranny of an all-powerful State. So long as the colleges of the Church are free and strong they are society’s best defense against a State which would force all its citizens under its dictatorship.

## The Voice of Freedom

THE Church’s voice is the voice of freedom. It is the voice of freedom from sin and freedom from God’s wrath over sin. Without the Church’s voice of freedom from spiritual slavery, without its proclamation of redemption through the blood of Jesus Christ, all efforts toward freedom—by the dauntless Filamericans in the fox-holes of Bataan, the intrepid defenders of Corregidor, the courageous marines on Guadalcanal and in the jungle-fastnesses of New Guinea, the brave lads who fought in the fog-bound Aleutians, and the heroic boys who bled in Tunisia and Sicily—will, in the last analysis, be abortive and ultimately fail in bringing freedom to the world.

Can there be true freedom when millions are enslaved by sin? Can there be real freedom when waves of juvenile delinquency are flooding over America and the world? Can America be free, really free, so long as 17,000,000 children have not so much as *started* with

the alphabet of Christian education by attending a Sunday school?

Without the Church's voice of freedom through Christ echoing and reechoing over the length and breadth of America and the world, our armed forces can establish military victory, but they will fail to bring real freedom to enslaved peoples everywhere. For a post-war world peace, a peace in which freedom's note is dominant, a peace in which freedom reigns, a peace which will bring the assurance that our heroes on Bataan, on Corregidor, on Guadalcanal, in New Guinea and Tunisia and Sicily and Italy shall not have died in vain, the Church must with unabated vigor preach the gospel to every creature. The Church must with intensified determination win souls for Christ. The Church must with an increasingly firm resolve prosecute the eternal will of the risen, reigning, and freedom-bringing Christ to evangelize the nations. The Church must bring to the sin-smitten and sin-sorrowing souls of men everywhere God's voice of eternal freedom from the ravages of sin through the sacrifices of Him who bled and died on Calvary.

While our forces are battling in "blood and sweat and tears" on the far-flung battlefields of the world to bring freedom to an enslaved world, we, who remain at home, must prepare for their military victory and the restoration of a God-pleasing peace by taking an active interest in all programs of evangelism. Especially at this time also must we take an active part in the CHILD EVANGELISM campaign now nationally under way to bring Christ to the nation's youth. We shall determine, under God, that not one of the 17,000,000 unchurched children in the United States will fail to receive from us the invitation to find real freedom in Him who is the source of true freedom and alone can bestow it.

New York City.

August W. Brustat.

## The Conference Corner

By President H. L. Yochum

A DOZEN Lutheran students from various synodical bodies had been meeting for several days to study "Churchmanship" in a seminar. One topic considered on the last day was the question, "What should we do about our present synodical organizations? Should we, if we could, abolish synods outright? Or should we merge all synods by edict? Or should we endeavor to promote unity throughout our respective bodies until we have grown together naturally?" Time for discussion was brief, but it became evident that the consensus of opinion favored the last course.

While these young people could have little historical perspective, and but a limited idea of all the factors involved, their attitude is significant. Keenly as they desire unity and even organic union, free as most of them are of prejudicial loyalty to any one synod, they sense

the fact that unity is essentially deeper and more important than its outward, organizational manifestation. They are impatient at the slow progress toward Lutheran unity, but they recognize the needful regard for many considerations involved in satisfactory unity, and they understand why this desired consummation cannot be achieved at once.

*"Well, Mr. President, that attitude is not shared by large numbers of our laymen and pastors. Frequently I hear it said, 'Leave this to our laymen, and we should have unity in very short order!' Occasionally our pastors are heard whispering, 'We need a number of first-class funerals among our church officials and professors; then we can get together in a hurry.'"*

And that attitude, Dear Reader, is cause for deep concern. To regard our synodical leaders and our professors as a "bottle-neck" impeding Lutheran unity is a gross injustice. Few of us give as much prayer and effort in behalf of Lutheran unity as do these very ones just mentioned. Anyone associated with them in meetings or private conversation soon discovers that.

*"Perhaps these remarks indicate merely the conviction that our lay membership has not been taken into consideration sufficiently in this matter."*

Certainly the fullest information should be given to all our Church, pastors and laymen, so that they may know what is involved in true unity, what constitute the obstacles, what seems the sound course to follow. What I particularly deplore is the notion that some sort of "pressure group" tactics should be regarded by not a few as the necessary way to get quicker action. While we are committed to the principle that the Church is composed of all its members, pastoral or lay, and while we cherish the democratic process in the Church as elsewhere, we abhor political maneuvers within the Church.

*"Agreed. Yet may not God work through the laymen of His Church to accomplish His purposes? May not this increasing impatience and demand for action be prompted by the Holy Spirit?"*

I should feel much better about it if I had reason to think so. The old adage, *Vox populi, vox Dei* never impressed me. I fear that the impatience and insistence voiced by groups of our laymen betray several fallacious notions on this subject which need to be corrected.

*"All right, Mr. President, I'll ask you to tell us what those fallacious notions are."*

First, that merely passing a resolution can bring into being a unity which does not yet exist. Second, that sufficient unity already exists and awaits only official recognition. Third, that there is no need for further study, consultation, and agreement concerning doctrine, practice, and spirit. Fourth, that once we have publicly declared pulpit and altar fellowship on the basis of an acceptable degree of unity, all our problems are as good as solved.

*"I think, Mr. President, that most of us will agree on your first point. The second point will provoke keen debate, with opinion about equally divided. I suspect that*

*your third point will be contested by a majority of our pastors and laymen. And, of course, none of us are so foolish as to expect so much of Lutheran unity as you indicate in your fourth point."*

Let me discuss these points further next time.

## Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty.,  
Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

### Race Prejudice

I WAS SITTING in a restaurant in one of our large mid-western cities. Two husky colored men in army uniform came in. The cashier beckoned to the men. Some whispering took place after which the two men stepped back and waited. After a five-minute wait, a waitress came to them with two paper sacks. The two soldiers stepped up to the cashier's counter, left some money, and went out.

Where the two men went, I do not know—probably to a railroad station a block away to eat in picnic style. Picnicking is fun under the right conditions, but the thoughts you have when you may be eating are probably more important than the food. I don't imagine that the thoughts of the two soldiers were conducive to good digestion.

When I paid for my meal check, I inquired of the cashier, "Don't you serve colored people here?"

The cashier, thinking that I was raising an objection to the transaction which had taken place a little earlier, replied, "We have to. As long as we are a public place doing business, the law requires that we must serve anyone who wants to buy. However, when we serve colored men, we do so in a back room or put it up for them to take out."

Thereupon I explained that I was not making objections to their serving colored people. Rather, I hoped the day was not far away when "the back room" might become a "front room"; and colored people paying the same price as white people do, might get value for value for their money.

Quickly the cashier replied, "I think that day is coming. People are becoming more tolerant."

That day is coming slowly but surely—as slow as human nature is slow; but as surely as God is righteous and powerful to over-rule the results of our blindness. And if people in America are becoming more tolerant, the Christian youth on American college and university campuses have been God's leaven in the transformation process that may be going on.

During the first quarter of the nineteenth century an anti-slavery society in a New England college was disbanded by action of the administration. The students were moving faster than the college's supporting con-

stituency.—Before the American churches were seriously interested in foreign mission work, students were volunteering to go out on the over-seas mission fields.

For two decades now Christian students have been deeply concerned about the racial inequalities that exist in this "land of the free." They have discussed the problems involved, and many of them have decided that for them they cannot go to Jerusalem by way of Perea: the road lies straight through Samaria.

Historically it is clear that the discontent of Christian students may often be the finger of God pointing to the things wherein He finds us wanting.

### Ideals and the Peace

NOW THAT VICTORY in the war seems nearer, some people are talking about organizing the peace without respect to the high purposes outlined in the Atlantic Charter and the Four Freedoms. They are inclined to ignore them—where, indeed, they do not ridicule them—in favor of another try at the balance of power theory in the interests of what is euphemistically called "realism." To these people the idealism which demands a world organized on behalf of human justice is nonsense and utterly impracticable. They call it "starry-eyed" when they are trying to be polite—something less poetic when they are angry enough to be off guard. The ugly flaw in their argument is now what it always has been—their realism always produces bigger and better wars.

In view of these circumstances, and since Christians are always called upon to support wars, it is only reasonable to expect that the Church will insist that the peace-makers take Christian principles into account according to the legitimate theory that principles which express the aspirations and ideals of humanity are more likely to preserve peace than the so-called "realism" of the cynics. It is one thing to say, as is the wont of some, that Christianity has never been tried. It is something else again for Christians to be vigorous and vocal enough to make their demands heard so that their principles, for once, will be tried.

Never before have the nations been ready to acknowledge what we have always affirmed—that humanity is one, that if one member suffer, all the members suffer, that no nation lives to itself or dies to itself, but that all are caught up in the same common destiny, and that there is, consequently, no such thing as isolationism.

People may call this idealism if they want to. It is, nevertheless, in accordance with the facts of life in this world and all history bears witness to it. The events leading up to the war prove it as does the war itself. The fact that some isolationists, who think primarily in terms of power politics, are ready again to ignore the universal principle of man's oneness should not deter us from affirming it or from insisting that the peace to come shall rest upon recognition of it.

New York City

William C. Kernan.

# Holy Communion as Basis for Church Union

By Otto H. Bostrom, Ph.D.

*Pastor of Gustavus Adolphus Church, New York City*

"**H**OLY COMMUNION, the basis of church union." This statement at a recent meeting of the Bronx-Manhattan-Westchester Inter-Synodical Lutheran Pastors' Conference, at which considerably more than 100 pastors of the metropolitan area and vicinity were present, was the spearhead of a new attempt at finding common ground for the existing Lutheran synods. The meeting was held on September 14, 1943, in the Fordham Lutheran Church, 2430 Walton Avenue, Bronx, Dr. F. H. Meyer, pastor.

At the morning session a panel of pastors selected from four different synods "confessed" the sins of their respective groups which could be said to have impeded the spirit of unity among Lutherans. A candid statement of the faults of each section of Lutheranism by the members of the panel seemed to find a response of humble acknowledgment on the part of those present, and a spirit of fellowship and genuine understanding—yes, even love and respect—was so strongly in evidence, that hearts were warmed and barriers broken down. Those present included forty-four of the United Lutheran Church, fifty-four of the Missouri Synod, ten Augustana men, eight American Lutheran pastors, and two from the Norwegian Synod.

The afternoon session began at 2 and featured the presentation of a set of theses on the proposition that holy communion is the basis of the church union of Lutherans for which we are praying and striving. With the theses was presented a resolution as follows: "We are agreed that in the holy communion, which is also the preaching of the Word (I Cor. 11:23-26), Christ is in reality present. We therefore believe that there already exists internal unity among us as Lutherans."

## *Theses Seemed to Becloud Issue*

What happened at this afternoon session is most interesting and should serve, together with other innumerable previous experiences, as a guide for further efforts at bringing us Lutherans closer together.

The basis proposition was well received, and there was a strong disposition to accept the resolution. But the theses, which evidently were intended to give explanation and rational basis for the resolution, became the means of revealing how futile it is to seek for the intellectual kind of "unity of faith" that so many of our Lutheran leaders insist upon.

The irony of the situation lay in the fact that the author of the theses, Pastor Berthold von Schenk of the Missouri Synod, and the committee (representing various synods) associated with him in working on the program obviously had arrived at a point of spiritual unity through worship

and fellowship at a series of previous meetings, but fell into the error of presenting to this large and mutually unacquainted group a set of explanations as the basis for theirs. The theses themselves contained such gems of truth as this: "Purity in doctrine is not brought about through intellectual processes." But then followed a series of rationalizations of which the following are examples: "How is this possible" (i.e. the fellowship with Christ in communion)? The answer was, "Through His resurrection body. He ascended into heaven, so that He could be present wherever His disciples would gather in His name. Gathering in His name meant that they would come together to hear the gospel and celebrate holy communion. In the gospel preached, Christ would be spiritually and truly present; and in the communion, the visible Word, He would be bodily present." And this: "Until I drink it new with you in my Father's Kingdom" . . . "What is this day of the Kingdom? It is the gospel era, the era of the New Testament Church."

The actual discussion of the theses, which was invited by the chairman, Pastor Wilbert E. Benson of White Plains, N.Y., was side-tracked by the question raised as to whether such discussion would not lead to divisions rather than unity. One speaker significantly suggested that the whole assembly, instead of discussing this unity in holy communion, go up into the sanctuary of the church to celebrate holy communion and thus partake of the unity in Christ. But the committee rather maintained that if Christ was to be the point of union for us all, we must determine "What Christ?" In other words, there was a relapse into the old fallacy that intellectual "unity of faith" must first be achieved.

## *Practice Unity Instead of Discussing It*

The writer would like to make an observation and a suggestion. The observation: We Lutherans believe that the spiritual realities are objective and not dependent upon our "faith" or understanding for their existence as realities. God is what He is, whether you or I know Him truly or not. Christ, then, also is what He is regardless of the exactness of our conception of Him. But by saying that it makes a difference "what Christ" we believe in, the objective Christ, Christ as He is in Himself, is set aside for the subjective Christ, or Christ as we think of Him. And when Christ in His prayer for unity says, "I in them and thou in me, that they may be perfected into one", it is clear that He has reference to Himself as He truly is and not to any varying theological conception of Him which His followers might formulate. Or should we suppose that the disciples had identical intellectual definitions of their Saviour? Hardly! Therefore, if there is

basis for unity in holy communion, it must be found in the real person of Christ, "the same yesterday, today and even forever," and not in identical thought images that we might possibly attain through intellectual discussion.

The suggestion: It is evident that the fellowship which the original group has practised during repeated meetings has borne rich fruit for them in a spirit of unity. Also, the fellowship of humble confession at the Fordham meeting brought about a real heart-warming and fusion among the hundred or more pastors present. Therefore, let us set aside all plans for unity through intellectual

agreement. They are an illusion and altogether futile. Let us instead practice fellowship in the various spheres of Christian life, such as fellowship in humble confession of sin, fellowship in worship and praise, fellowship in holy communion, and fellowship in doing the work of the Lord. This is the only road to one-ness in Jesus Christ.

The meeting in Fordham Lutheran Church was a remarkable meeting, however, and marks a great step forward toward ultimate unity of spirit among our Lutheran synods.

## With Our Fighting Men

By William Barrow Pugh, D.D.

*Chairman, General Commission on Army and Navy Chaplains*

IN MY VISIT to the various theaters of war, I have found the most unusual army I have ever seen. A few days ago I watched an unusual mess line. The guards, American soldiers, were at the head of the line. They were in the same line, to receive the same food, as the prisoners of war. An Italian chaplain, himself a prisoner of war stationed there to minister to his own countrymen, noting my interest, turned to me with a comment in Latin which literally translated means, "You cannot wrestle with a people like that!" What a commentary upon the spirit of the American fighting men! There they were, giving an unmistakable demonstration of the fact that if the victory of democracy over despotism is going to be a blessing, it must lead to a gospel of peace and good-will.

For almost a month now I have been traveling through various theaters of operation seeing our American soldiers in every phase of their war. I have seen them with absolute recklessness and invincible determination setting forth on their bombing expeditions. I have seen them shortly after they have completed their missions. I have watched members of the ground forces, the mechanics, the technicians, and the truck drivers, without whose exacting work there could not be the effective bombing which is taking place today. I have witnessed the careful and deliberate way in which the various units are preparing for the land attacks which lie ahead. I have seen battalions of Negro troops with the joyous characteristics of their race completing with fidelity the important tasks assigned to them. I have seen officers and men charged with highly specialized tasks giving unmistakable evidence of their ability to handle the arduous work which is theirs. I have seen men in the hospitals slowly recovering from the wounds of battle, girded to bear their sufferings by the grim determination, and hope, that the healing ministry given by faithful doctors and tireless nurses will soon enable them to take their places in the ranks again with their comrades. I have seen men tenderly laying the remains of a fallen comrade into the ground as taps sounded its solemn

requiem. I have seen these Army men in all stages of their work and in all branches of their service. I am very certain that those who are listening to me are asking, What are they thinking?

### *Things They Appreciate from Home*

For one thing, they are thinking of home. Home, wherever it is in the United States, still remains to them the most sacred place in this whole wide world. Home is where their thoughts and hopes and loves are. Mothers, fathers, sisters, brothers, wives, sweethearts of America, you are constantly in the hearts of your men. Through the heroic efforts of our efficient transport service, your letters are now arriving much more quickly than a few months ago. And how those letters are appreciated! Try to include snapshots when you possibly can. I wish you could have seen the joy of that farmer lad from Ohio when he opened a letter and found a snapshot of his father and mother, standing with milk pails in their hands. Or the pride of that young husband as he saw the picture of his sturdy son celebrating his first birthday. Many of the men have special wallets for their pictures, and when they begin to show them you have to see every single one. Make this a commandment: Keep writing to your men. Remember the little gossip items, the cheerful news, the pleasant things, forgetting as much as possible the bitter or tragic element and, above all, send a few pictures.

But the big thing which these men are thinking is the gigantic task which has brought them over here. I have never seen men so determined that a task be completely and successfully accomplished. There is no boasting, there is no bragging, but just that quiet, dogged determination that every obstacle be overcome, and every barrier be swept away, that stands between them and final victory. You never saw such team work. Every man, every outfit, every branch of the service is working as one unit, ready to give every thing it has. As the enemy is being struck, you may be very sure that he is thoroughly aware that he is being struck hard—by one

solid impact of determined manhood, ready to give everything it has for the final and inevitable victory. Is it any wonder that in such an atmosphere of united endeavor, the men are asking me very pointed questions about you folks back home?

These questions have sometimes been a bit embarrassing. They want to know whether you are doing your duty—by saving your tires, by saving gasoline, by observing the ration rules, by being faithful to your work in all things great and small—which will mean victory in the present struggle. They know it is not easy to be heroic in peaceful civilian surroundings, and to get the feel of contributing to national victory while at home, in factories, mines and shops, but they also know that the whole outcome of the present struggle stands or falls with you—upon what you do, and how much you accomplish. They are confident that you will not let them down. They are so very anxious whenever there is the slightest indication that the home front is not completely united.

#### *Chaplains Performing Important Task*

Because of the peculiar responsibility which is mine as Chairman of the General Commission on Army and Navy Chaplains, to confer with the chaplains and to survey the religious work throughout all branches of the service, I want now to emphasize two things.

First, the work of our chaplains with the armed forces. During the past month I have met over 75 per cent of the Army and Navy chaplains in the various theaters of operations that I have visited; ordained ministers of all faiths, who are charged with the specific responsibility of ministering to the religious needs of the men. I wish I could tell you of some of the examples of the self-sacrificing work of these chaplains. I have already seen enough to know that when the history of the achievements of this war is finally written, it will contain no more heroic pages than those upon which are inscribed the consecrated work of the chaplains.

Somehow I have the feeling that the work of these chaplains is not being sufficiently appreciated by the Churches back home. I urge you to think of these ministers of yours. Remember them in your prayers. While dozens of chaplains have told me they have received evidences of the devotion of their own Churches, there has been an altogether too large a number who, according to their own statements, have been almost forgotten, and who have reminded me that their Churches and fellow ministers have apparently followed the principle of "out of sight out of mind."

#### *Need Encouragement from Brethren*

Christians of America! This should not be. I plead with you, write to these chaplains. Let them feel that there is really something in the tie that binds hearts in Christian fellowship. Remember that many of them have been in service for two or three years. It is so easy for even a minister to lose vital touch with the Church in such circumstances.

And particularly you ministers: If you have friends in

the chaplaincy, write to them. They need letters from their fellow workers in the Kingdom of God. Tell them you think highly of their work. Tell them that whatever their days of weariness may be, their labors are not in vain in the Lord. They need not only the abiding strength and faith which come from an omnipotent God, to carry on their sacrificial service of consecrated lives, but also they need to know that they are being thought of back home.

#### *Many Soldiers Attend Services*

Second, what about the men themselves? Are they attending church? I wish you could have been with me the other Sunday. About one thousand men were present to hear me preach. Believe me, no preacher in America on that day had a more inspiring service. How those boys sang the old hymns: "Holy, Holy, Holy", "Faith of Our Fathers", and "Onward, Christian Soldiers"! How they listened to the anthem of the soldier choir, "Come, Thou Almighty King", and the beautiful solo, "The Lord Is My Light"! With what vigor did they participate in the responses! With what reverence did they bow in prayer! There were hundreds of such services being held at the same time all through these theaters of operations, some small, some large, all indicative of the response of American manhood to the worship of almighty God.

Don't misunderstand me; I do not mean to convey the idea that all the men are going to church. They are attending church, however, somewhat better than they did at home. Popular chaplains have large congregations; just as popular preachers do at home. Chaplains who are not so popular have the same results as they would have in civilian life. On the whole, among the officers and men there is a rich and abiding faith in almighty God in the heart of the average soldier here, and the generals themselves, many of them devout churchmen, are striving by precept and example to encourage in every way faithful church attendance.

#### *Among the Crosses "Row on Row"*

A week ago I stood in one of our cemeteries over here, facing the crosses, row upon row, where rested the bodies of those men who had paid the supreme sacrifice for you. About seventy-five chaplains of all faiths were there with me. In a simple service, and in the bond of prayer to the God of Righteousness, we paid tribute to the memory of those heroic men who had given their lives. It is in such united fellowship as there represented, that our American manhood here is courageously facing the future, looking to the certain day of victory, and to that final peace when free people everywhere shall work together to insure for the world the liberty and happiness that every man, woman and child so vitally deserves.

Friends of America! There is no clearer, more pressing call in the world today than that—the call to keep step with these gallant men of yours as they seek on foreign soil to accomplish, at any cost, at any sacrifice, the great and worthy purposes to which they have dedicated their lives.

# The Service Pastor at Work

By the Rev. James C. Peterson, Major Chaplain  
*Lutheran Service Center, San Francisco, Calif.*

(Continued from September issue)

THE Army or Navy chaplain is, of course, the man from whom we can expect the most helpful co-operation. And generally he is eager for our association if we are quick to recognize his position and make no demands of him. Many of these men of God feel lonely, and are pretty much left to stand alone. Any divinely wrought fresh warmth and spiritual breeze we might find grace to bring them will in most cases be sincerely welcomed—only let us beware lest we think we are especially qualified to do this. One extremely valuable offer that has come from most of the chaplains in this area is the offering of their chapel consultation room for my use. There they will call together the Lutheran service men for as long a consultation period as is desired. This method is much to be preferred over the practice of a service pastor going around on his own accord to meet his men wherever he can find them in camp or in field.

If a service pastor does have to visit a man in his military unit, it is always wise to make a brief contact with the unit commander prior to contacting the service men. The same applies to hospital visits. Unless accompanied by the post chaplain or hospital chaplain, the visiting pastor should contact the hospital authorities prior to visiting a patient.

Special care should be exercised in regard to visits at the guardhouse. The prisoner should be given to understand that confession of sins to a visiting pastor does not imply that he must tell his pastor all the details of the court martial trial. The pastor does not need to know all these facts unless it be a case in which he can be of help in conjunction with the officers in charge. Generally, it is well to limit our pastoral care to the things pertaining to the soul, sin and grace, and salvation.

## *The Service Pastor in the City*

The service pastor cannot afford to be a stranger in his community. At noon lunch time or other brief spare moments he must get acquainted with civic leaders and civic organizations. He must use every opportunity to make known the nature and real purpose of his service center and to help create in the minds of leading men the desire to make the city safe for young service men to visit when on leave. He should also visit the USO, the Army and Navy YMCA, and other secular service centers. These will be glad to send Lutheran men to his service center. They will also direct to him non-Lutherans who seek the counsel of a pastor who is able to understand service men and is willing to show a personal interest in them. City authorities and law-enforcing officers will likewise learn to treasure the presence of a service pastor and will call on him for general counsel and in connection with specific cases.

On the streets of a large city, especially in the main drag where service men throng by the thousands, we find a field of service which is almost untouched except for an occasional Salvation Army meeting on the corner. Through almost a year of experience with service men on the streets of San Francisco, the writer of this article is glad to feel that he has, little by little, discovered a natural and entirely unobjectionable technique of making personal contacts with service men out of these throngs. One thing is definitely certain, namely that one hundred out of every thousand of these men are ready and anxious to stand aside somewhere with a man of God for a little heart to heart talk about immediate problems, temptations or needs. I could give hundreds of examples, but let these suffice:

"Chaplain, just before we part, please tell me how you knew that I wanted so desperately to talk to a pastor or some Christian right here on the street tonight?"

"Well, my dear sailor, I didn't know; I merely said 'Hello'. It was you who then made the approach and after a few words suggested that we step back and stand with our backs against the wall, and here we have stood fifteen minutes, almost unconscious of the throngs passing by."

"Well, thanks anyway, Chaplain. I feel entirely different, almost as if I had been home and had a talk with Dad. You know, I'm not the kind of boy that I am here in this life with the gang I got into. What I mean to say is that in my heart I am really different. I'm brought up a Christian and still believe in the Lord, but I must get absolutely away from certain recent practices and get to stand on my own feet; if I don't, I'll go to the dogs, that's plain."

"What about prayer, son? You do pray, don't you?"

"Yes, sort of, but you know, Chaplain, that no man can pray rightly unless he is willing to step out of all this sin and live rightly. I'm no fool when it comes to knowing that."

"Now you better come with me to my service center for a longer visit."

"Thanks, but I see it's after midnight now, and my ship leaves before morning. I must go right to my port."

"Here is my card with a map of the city and showing the location of our Lutheran service center."

"Thanks, I'll make a bee line for your place next time we dock here, and my ship always does come back, at least it has never failed yet; it took an awful beating in a recent engagement but has now been repaired. She's the best ship afloat! I'm not going to be late for sailing now after getting to thinking rightly, although some of my mates will miss the ship, which I might also have done. Goodbye, and thanks again!"

Again I proceed walking up the main drag, looking ahead and trying to read the faces at least fifty yards away. This is a very interesting and helpful practice which anyone can develop in time. There! Half a city block ahead comes a group of five soldiers who look distressed. There are about twenty seconds to study them before we meet.

"Hello, boys!"

"Say, Chaplain, you're just the man we need. Unless we can get a cab to our coast artillery unit in the outskirts of the city we will be late for bed check. Can you spare a dollar? We wouldn't have asked if you hadn't greeted us the way you did."

"O.K., men, here's a dollar for a cab. Each of you take one of these Christian tracts with your word of honor that you'll read them tomorrow. Also take this card about my service center and come to visit us soon."

"But, what about a cab? They don't stop to pick up service men any more."

"Come, I'll hail this one for you."

"O.K., we're off; thanks ever so much!"

Sometimes such money comes back into a little revolving loan fund; sometimes not. In many cases the men do come to the service center later for further acquaintance and fellowship. Anyway, it may be as bread cast upon the waters.

Really, it is a pity that practically none are "serving with troops" on the streets of our large cities. The men are well cared for in the military bases, and there are many service centers which are more or less helpful. But on the streets they are left to the merciless workings of the "prince of the power of the air." I should like to be privileged to train one hundred select Army and Navy chaplains for "service with troops" on the streets; the kind that would know how to steer clear of trouble, and simply be helpful with their presence. They might be found to be as grains of salt in the world.

#### *The Service Pastor in His Office*

Although having had his family devotions in his apartment, the service pastor owes it to himself and his Church to spend a few moments in his office or study with the Word of God each day. For this work is wearing on one's inner soul life, and much grace is needed every day. It is especially true in all this rush that

"Without His grace we waste away,  
Like flowers that wither and decay."

Sermons must also be prepared. And it takes time to prepare a sermonette to be delivered in the course of 12 to 18 minutes. Many chaplains confess that they have lost the art of preaching the gospel because they failed to take time to prepare their short sermons.

From the service pastor's office must also be prepared and mailed letters of invitation to Lutheran service men, in accordance with the names and addresses received from our Minneapolis office and other sources.

Letters are likewise sent to the parents of Lutheran and many other service men who register here. With these letters are inclosed at least one select tract. Dr.

N. M. Ylvisaker's little booklet, *How Shall I Read My Bible?* has gone out from here to thousands of homes in America. And if a tract ever is read, the one is read that comes into a home in connection with a service man visiting a service center.

In response to these letters sent out, hundreds of letters pour into our office requesting further personal contact with the men. As a service pastor becomes established and known to service men and their relatives, more and more requests come in asking for further services in person or by mail. Certain "cases" demand repeated visits to camps and scores of letters to parents. These all have to be prepared by the service pastor himself, who knows how to write to parents and how to deal with military cases without getting into any kind of trouble.

#### *The Service Pastor and the Churches*

The Lutheran pastors and churches in the surrounding cities and communities constitute an essential factor in the successful operation of the service center. The women's groups are needed to serve as hostesses. Many of these are especially qualified as personal workers in a spiritual sense. Frequent visits by the pastors are good for the entire life and environment. They are also a great encouragement to the service pastor and his co-workers.

The service pastor must again be ready to accept invitations to preach in the churches and address group meetings in the churches. On such occasions he will naturally speak a good word for the service men's work. He will further make use of these contacts to secure talent of song and music for the service center as well as for the services which he conducts in the military reservations.

Circuit and conference meetings have a right to hear the service pastor and will in turn gladly give him opportunity to present the cause of the service center and Lutheran World Action. Our people throughout a large area around our center have thus heard our story of the work and will far exceed their quota in its support. The contributions which they make so liberally for the operation of our free lunch service will in no wise curtail their donations to the World Action campaign. These will rather be substantially increased because of our people's knowledge of this work and their love for it. We need have no fear of the present campaign falling short of its goal if the people throughout America are properly enlightened and their hearts set afire for this great and timely cause.

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Chaplain Peterson informs us that since the writing of this article the attendance at our Lutheran Service Center in San Francisco has increased to the high number of 40,000 per month, and that it now costs our Lutheran hostesses \$30 to \$40 for the food materials served each day. The Chaplain informs us that Miss Sigrid Anderson is now his full time secretary-hostess and that Mrs. Roy Melbye, wife of Naval Captain Melbye, has taken the place of Mrs. Grahn, whose husband Major Grahn was transferred to the Portland Port of Embarkation.—Editor's note.

# A Layman Looks at the Church \*

By N. T. Lund  
Blair, Nebr.

THE SUBJECT assigned to me is a complex one and perhaps dangerously so for a layman to discuss. I have been a little anxious about this talk from the time I was asked to give it. I asked the committee if it was to be of a laudatory pattern, but they replied, "Just feel free to say whatever you may have on your mind." This opportunity I appreciate, and while I would not desire to broadcast these views for fear they might do harm rather than good, I am pleased to present them here to a select group who by virtue of your field of work constitute an important element in church leadership.

A layman's view is somewhat like the view of a man in the grandstand. He sees the general movements, the successes and the failures, but he may not see or understand the finer technique or the professional details of the game. However, it is entirely possible that from the grandstand one may see some slips that were not readily discernible from the field. Here the simile ends, for I do not mean to infer that the layman's place in the Church is one of observation *only*.

## *Lack of Unity in Lutheran Church*

If you were to ask any thinking layman what he sees in our Lutheran Church that needs immediate attention, I believe nearly all would say: "The lack of unity."

We are divided into a large number of groups. It is readily understandable how most of these groups originated. When the Swedes, Norwegians, Danes, Finns, and Germans began colonizing in America, their mother Church followed them, and for many years the language of each group was that of its mother country; but now that the English language has become the medium of expression in all our groups and immigration has almost stopped, it is difficult for the layman to understand why we should still continue each in our separate course.

"In union there is strength" is true in church work as well as in other fields. The allied army in the first World War did not become a real power until it was put under a unified command. Think of the effort wasted in duplication and overlapping! Think of the spiritual losses due to petty jealousy, prejudice and competition in the field of labor! Think of the prestige and influence that a real united Lutheran Church in America would have, not only in the community but in the state and nation as well! Think of the increased capacity for mission work, both at home and in heathen lands! Think of our enlarged capacity for benevolent projects! Think of the economy and efficiency that could be applied to our church schools of higher learning! Here in eastern Nebraska we have three Lutheran colleges within a few miles of each other.

Illustrations of wasted effort in church work are so

numerous as to be almost universal. Only a few miles west of Blair we have two Lutheran churches side by side. One belongs to our United Danish Synod, the other to the Norwegian Lutheran Church. In Blair we have two Lutheran churches, the United Danish and the Missouri Synod, and there is as much co-operation between them as there is between the Catholic and the Methodist Churches.

It is obvious to all that the lack of unity means a serious waste of effort and dollars in all our undertakings. Hence it would seem that to obtain a union of the Lutheran churches in America or at least of as many groups as possible should be one of our most important objectives.

Many will agree, but how can this be accomplished? A union movement must be engineered largely by the officers of the various groups and by the clergy as a whole, but I doubt if any group of men can do more to prepare the way than our editors and publishers.

## *The Colonists Could Agree*

The layman is willing to concede that there are obstacles to overcome, but, if we have the spirit of Christ and are true Lutherans, these minor differences can be adjusted. Permit me to call your attention to a political counterpart. In 1787 representatives from the thirteen independent states met to draft a constitution under which the thirteen states might unite and form one political unit. The majority of the people believed that such a movement, no matter how desirable, would remain only an idle dream. Divergent views, conflicting motives, jealousy, mistrust, and economic differences were believed to be insurmountable obstacles in the way of a union, but, thanks to our determined and indefatigable leaders and thanks to God who blessed their effort, the impossible was accomplished with the astounding result that in 150 years the thirteen weak and defenseless states have blossomed into the richest and most powerful country in the world.

But there is little use in talking about a general union of Lutheran groups unless we are willing to make sacrifices that may have both real and sentimental values, and unless each group is willing to make some concession in the interest of harmony and to lay aside suspicion, prejudice, jealousy, personal animosities and the "holier than thou" attitude. We are Lutherans, we adhere without reservations to the Bible, the Apostles' Creed and the Augsburg Confession, hence it seems to the layman that we ought to learn to live together, work together, and worship together. The layman, however, is not unmindful of the fact that some steps in this direction have been taken. Some unification of groups has been accom-

\* This article was given in the form of an address at the annual meeting of the National Lutheran Editors' Association at Blair, Nebraska, Sept. 22, 23, 1943. Mr. Lund, who formerly taught History at Dana College, is now a business man of Blair.

plished, but we are still far from one united Lutheran Church in America. I can not expect to live long enough to see the final step taken, but I shall be happy if I may live to see our Lutheran groups publicly and privately cultivate and nourish sentiments of mutual trust and confidence and at the same time discourage mistrust and petty jealousies, thus fostering a mutual attitude of good will and harmony which will result in the creation of an atmosphere conducive to the growth of unity.

### *Is Salvation Too Easy?*

Taking another look from the grandstand, the layman, unschooled in theological interpretations and explanations, is somewhat perplexed at his Church's attitude towards salvation. To him it seems that we make salvation too cheap—too easy. Salvation is free in the sense that it is not bought with money or good works; but, in reality, it is very costly, as the young man found out who came to Christ claiming that he had kept the commandments from his youth, but who went away sorrowfully when Christ told him to sell all he had and give it to the poor.

The Lutheran Church originated as a protest against abuses in the Catholic Church at a time when it was taught that wealth and good works, fasting, self-torture, or asceticism could open the gates of heaven to any sinner desiring admission. The Lutheran movement emphasizes faith, for Paul says, "Therefore we conclude that a man is justified by faith without the deeds of the law."

There is no danger of our placing too much emphasis on faith, but have we of the Lutheran Church placed enough emphasis on good works?

It is written of Jesus that He preached, but it is also written that He went about doing good, and the gospel writers were apparently anxious to make a clear record of His good works. Do not most of our church members feel that if they contribute to the current expenses as well as to the benevolent enterprises of the Church, and especially if they help boost the pastor's salary occasionally, they have done all that could be expected of them? A few dollars contributed to the Church is a weak substitute for good works. A tree shall be known by its fruit.

In the 25th chapter of Matthew, Jesus says that He shall come again in glory and sit on His throne of glory surrounded by His angels and the nations shall be gathered before Him and He shall separate them one from another as the shepherd separates the sheep from the goats, and the sheep who are on His right shall inherit the Kingdom prepared for them. Why? "For I was hungry and ye gave me to eat; I was thirsty and ye gave me to drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."

### *The Judge Demands Evidence*

To the layman it seems that according to this passage the Judge demands evidence of faith as though He would say, "You profess to be Christians, but what have you

done to prove your faith?" The layman repeats the question, Is it possible that we Lutherans do not place enough stress on the importance of good works, especially in the individual?

The Church as an organization does carry on mission, educational, and benevolent work. However, in our benevolent and home mission enterprises, we confine our efforts largely to the better or more respectable classes—those who live in the depths of sin and crime receive but scant attention. Our Church's standard of respect and dignity does not tend to foster or promote a desire to work among our social lepers. We are more apt to look upon this class as a dangerous element, both to society in general and the Church in particular, and we are not anxious to have our self-respect and dignity soiled by contacting this excretion of social filth. That this element constitutes a growing danger to society is an undisputed fact, and our Church has undoubtedly failed in its duty, not only towards this unfortunate group but towards society in general, upon which this element forms a growing cancerous infection. We have been quite satisfied to leave this unpleasant task to the Salvation Army.

### *Beware of Too Many Privileges!*

Finally, the layman takes another look from the grandstand and sees with regret a tendency that can become dangerous. This tendency, however, is not limited to the Lutheran Church. The danger referred to can be stated in the form of a warning—Let the Church beware of too many privileges!

There is at this time a special reason for this warning. We are undoubtedly facing an era when the Church will not have as smooth sailing as in the past. All signs point in that direction. It behooves us therefore to be on the alert that we do not give unnecessary offense.

History teaches us that any class that becomes over-privileged becomes a hated class. In France, when the revolution began, the people cried, "Down with the aristocracy, down with the clergy." We had a similar condition in Russia prior to the revolution in that country.

But we need not go so far afield. In Mexico, our nearest neighbor to the south, the Church had become over-privileged to an extent that is almost unbelievable, but on account of the religious loyalty of the people the green monster of religious hatred was slow in developing. But in the recent administration of President Calles it came forth in all its fury. Churches were closed, priests were forbidden to enter the cathedrals or preach to the people. Religious weddings, baptisms, and funerals were forbidden. Faithful priests who braved the fury of the persecution and tried to serve and comfort their people in secret rendezvous were often caught and put to death. In the prison court in Mexico City you can see the pock-marked wall before which the priests stood when they had to face the firing squad. The Church was deprived of its many privileges and much of the church property

was confiscated and seized by the State. Under the present administration and to some extent under the previous one, religious persecutions have almost ceased. The severe punitive laws have not been abrogated, but they are not being enforced. The sad result, however, of this religious upheaval is that the great majority of the people, especially of the better class, appear to have lost their religious interest and church loyalty, and the great cathedrals are nearly empty.

### *It Can Happen Here*

Let us not delude ourselves into believing that it can not happen here. It is not safe to ignore history, for it has a habit of repeating itself.

It is obvious to all of us that the *number* and the *kind* of privileges that the Church can carry without giving offense varies greatly in accordance with the spirit of the times. Churches and nearly all church-owned real estate are not subject to general taxation. However, this exemption from taxation is not given exclusively to churches but to other groups carrying on educational or benevolent enterprises.

Our pastors are recipients of a number of privileges. The custom formerly quite common among merchants of granting ministers a discount on a purchase of merchandise has, I believe, gone with the wind. This custom undoubtedly originated in the pioneer days when ministers were paid only a pittance and even that was an uncertain quantity, hence they were almost forced to accept favors from the merchants. Most, if not all, railroads grant rate reductions to pastors. Many doctors and hospitals give discounts to pastors and their families. Ministers are deferred under the draft regulations. This courtesy is not extended to any other profession. Theological students are deferred. Students of medicine and dentistry are also deferred, but this is because they are needed in the armed forces. However, not being satisfied with these liberal exemptions, some of the Churches, including the Lutheran Church, have appealed to the draft authorities for exemption for students taking the pre-seminary course.

It is a question in the minds of many laymen if we are not placing our Church in the wrong light by such requests and causing it to appear that we are accepting and demanding too many privileges. Furthermore, are we not placing these young men in an embarrassing position? When the boys in service come back, are they not apt to think of them as slackers? The young men who are now in service will, we hope, in a few years constitute the backbone of our congregations. Whom will they want for their spiritual advisor—the pastor who during the war was of draft age but shielded himself behind a declaration that he intended to study for the ministry, or the pastor who during the war discontinued his pre-seminary work that he might shoulder his military responsibilities together with his fellows?

### *Danger in Draft Exemption*

In justification of these extended exemptions, it has been said that home morale demands it. This will not sound very important to the boys who come back from such a hell as modern war creates, having perhaps crawled through jungle mud with slimy things slithering about them and bullets whizzing about their heads. They will probably say: "Why did not your Christian morale builders come with us? We needed all the spiritual help we could get as we lay in the fox holes waiting for the bullets that would snuff out our lives."

Perhaps the most serious repercussion that may result in the draft exemption of our young men who are studying or intending to study for the ministry is a feeling of resentment on the part of a goodly number of people. Let us not forget that whenever a young man is deferred another must fill his place. We are now drafting married men and fathers. Is it any wonder that these men, their families, and friends are conscious of a feeling of indignation at family separation when they see husky young men deferred because they plan to study theology? That this sentiment is abroad in the land is easily discernible. Only a short time ago there was an open letter in the *Omaha World-Herald* from a mother whose husband was about to be drafted, addressed to Mr. McNutt, in which she asked him to be fair, telling him to take the young men who are studying theology first before beginning to separate families.

This sentiment will become more pronounced when the heavy casualty lists begin to arrive. Our Church is not doing anything unlawful in accepting these privileges, but it is plain that to many people this practise appears to be an unfair privilege and this feeling can easily expand into church hatred—a dangerous sentiment even in our good United States of America.

### *Things That Make Him Proud*

But this is not all the layman sees from the grandstand. He sees a virile Church, a Church of sincerity, a Church built upon a rock—the rock of Biblical truths. He sees an hymnology that is outstanding and the Word preached in all its purity. As fruits of his Church he sees loyal, sincere missionaries at work in heathen lands. He sees institutions of higher learning where our young people may secure an education in a Christian atmosphere. He sees benevolent institutions and institutions of mercy that give comfort, ease, and pleasure to thousands of inmates. He sees a line of publications, including church papers, pamphlets and books, that accomplish an important mission, evangelistic and upbuilding. He sees a loyal Church that has supplied an exceptionally large number of chaplains, camp pastors, and nurses for the comfort of our armed forces. And then he says, "In spite of any criticism that might be offered, I thank God that I am a Lutheran and a member of the Lutheran Church in America."

# The Church and Its Ex-Service Men

By E. W. Magnusson  
Pastor at DeKalb, Illinois

**T**O DEAL with the theme of the Church and its ex-service men has its difficulties. In the first place, new problems confront us, the solution of which cannot be garnered out of past experiences; and, secondly, a difficulty seems to evolve itself into a situation where we must first, in our imagination or in our anticipation, create the problems, and then, having created them, proceed to find a solution.

By way of introduction, may we refresh our minds as to who these ex-service men are? We will be guided in our thinking by recalling some of the general characteristics of these folks, thus not only creating a correct attitude to the group as such, but also to the problems which confront us.

These men of the Church who are now at war and who will soon, we hope, return to have the "ex" prefixed to their names, are those whom the Church has mothered through Sunday school, confirmation instruction, Bible classes, and Luther League. They left us to take up their gruesome assignment with the well wishes of the Church, and, when they return, the Church will meet them to offer its continued devotion and service.

If it were true of the Lutheran Church, as it so often is of some non-Lutheran church bodies, namely, that the men who went into the service did so without a knowledge of God's plan of salvation and without the experience of God's saving grace in Christ Jesus, then we would certainly not be in a position to offer any solution. However, such is not the case with the great majority of the young men who have entered the service from our Lutheran churches.

## *Soldiers Are Asking Questions*

Our youth went into the service knowing God, knowing Jesus Christ the Saviour, knowing how to pray, knowing how to suffer, and, if need be, knowing how to die. However, can we be assured as a Church that the sacred impressions which they carried with them as they entered the service will remain undisturbed? Can we assume that the horrors of war will not mar, if not totally eclipse, the spiritual possessions of even the best of our soldiers? In an article of the *Saturday Evening Post*, Stanley Young presents a list of questions asked by men who had returned from active service at the front. We submit a few of them: "I know what we are fighting against, but what are we fighting for?" "What kind of a world are we going to get after the war?" "What is wrong with America?" "Will we return to the soil?" "Is religion on the decline?"

We may rightfully ask, Are they Lutherans who ask such questions, and can it be that those to whom our churches expect to minister are in the group now questioning the very things which we accept as fundamental? We have no reason to doubt Young's conclusion when he says, "They—the returned heroes—are angry because they are in a war where victory is the only stressed objective. They want to know what there is at the end of victory that compensates for their sacrifices, for the interruption of their normal lives. Yes, they are angry about all the destruction they've seen and about the whole mess the civilized world is in."

It is not only the article by Mr. Young, however, but our own observations that lead us to believe that the Church should be prepared to meet some of the questions the ex-service men and women will want answered. There is no doubt but that the thinking soldier feels himself completely disillusioned with much of our present-day civilization, and not the least with the Christian Church and its contribution to the present woes of the world. When John comes back, after having seen action at the front where the cries of dying men and the sight of human flesh dangling from barbed wire entanglements were a daily experience, he perhaps will not be in the same frame of mind as he was when the call came for him to join the armed forces. But that's the John the Church must be prepared to minister to, and to do it in such a way as to restore peace to his soul and hope in his heart. We might as well make up our mind that the ex-service men who return will not be the same as those who left our churches for the war. They will have lived through many varied experiences. What they have seen and heard will leave its imprint upon them. You can't wade in blood and stumble over dead men's bodies, while you yourself level your gun to kill, without recording a hardening process in both body and soul.

## *Are They Turning to God?*

It is true that many of the reports which have reached us indicate a different situation. Many of the letters from service men seem to indicate a revival of religious experiences, and in some instances a complete conversion. We are thankful for every such report. But we should also keep in mind that many such experiences have been brought about by homesickness or through fear of death. Let these same young men return to normal conditions where no longer the fear of death haunts them and where they need no longer feel the compulsion of military regulation, and it is doubtful if the same deep devotion

for the Church and the Saviour will continue. Our experience from World War I gives us little reason to feel optimistic in the matter.

We love every one of our men in service and we will forever acknowledge our gratitude to them for the service they now are rendering our nation. Nevertheless, however deep our sense of gratitude to those who return, we must not permit ourselves to waver as a Church in our message of sin and grace. No matter what the ex-service men may have suffered and what sacrifices they have made, there is only one way of salvation for all sinners. It is often a human weakness on the part of many to ascribe a meritorious value to the soldier's service, even to the point of indicating that "the supreme sacrifice" on the part of the warrior merits salvation. The truth remains that they, with us, will have to be saved by God's grace. In other words, the Church has no special gospel to offer the returned heroes, nor has the Church any way to bring God's grace to them except through repentance and faith. Before God's throne of justice we are all alike, and before Him the possession of a document indicating an honorable discharge avails nothing. God's revealed plan of salvation will be the one and only message the Church can and will offer the ex-service men.

Such an attitude, however, will not prevent the Church from carefully and prayerfully considering whatever suggestions our returning heroes may have to make. By the grace of God, it may be possible that the Church will be greatly benefited by what those who have been so close to death may have to suggest. They have seen things from the inside and we from the outside.

#### *Has the Church Been Too Complacent?*

The first problem meets us in this wise: Because of the personal sacrifices which they have made, they will have a right to demand of the Church that it be alive to the program of the world after the war. Perhaps we as a Church have been too complacent in the past. Perhaps we have been satisfied to sit behind stained glass windows, rolling our thumbs, and singing hymns. Can we as a Church contend that we did all we could to prevent the present war? Is it not to our regret now that we have often remained aloof from world affairs, and, in so doing, permitted ruthless and unregenerated leaders to act without interference? Indications are that, when once they who have lived through the horrors of war and have seen its devastating effect return, they will demand that the Church take more active interest in the affairs of men and of nations.

The often referred to doctrine of "separation of Church and State" must not prevent the Church from making its contribution to civilization. Surely, it is naive on our part to assume that corrupt politicians, often elected by non-Christians, will either perpetuate world peace or bring about the brotherhood of man. This world will grow better, not through leaders chosen because of their ability to deceive the people, but by such influences as

will emerge from the Church and its members. Certainly something went wrong during the last two or three decades, and whether the Church was guilty, or our educational system was at fault, or our economic system was at the bottom of the break-up, will not help matters now. Whatever may have brought about the present chaotic condition of civilization, it must be discovered and eradicated. The Church will of necessity have to make its contribution. It is the institution which must provide the impetus for a return to righteousness, as well as a return to a decent civilization. As a Church we can ill afford to ignore the problems of society which confront us. Such will be, we believe, the demands of the returned service men, and rightly so.

#### *The Church and Its Message*

While we under no circumstances would advocate that the Church become a mere social institution with only a social gospel to proclaim, we do insist that the Church must either meet social problems in the light of revealed religion and thus attempt to solve them, or else go down with society into disintegration and destruction. The men who will return have faced unspeakable dangers and hardships, and they will want to see results in keeping with their sacrifices. The ideals and lofty purposes for which they fought cannot be ignored; they must be made a reality. And why not? Jesus once said, "I have come that they might have life, and have it more abundantly." Certainly that statement does not limit itself to the final salvation of the soul; it touches upon life as it is lived in the day of grace. The Church must preach the gospel of reconciliation, but is that the only mission of the Church? Coupled with the message of Christ's vicarious atonement, the Church and its members must be "the salt of the earth, and the light of the world."

Lutheran heroes returning to the fold of the Church after the war is over and the victory is won will not remain long in the fold or become enthused by the program of the Church if they find their pastors spending the major portion of their time arguing about the pope as the Anti-Christ, the mystical union, or the coming millenium. Nor will they long support the program of the Church if they discover that our church boards are meeting only to discuss methods of curtailing expenses and of how to obtain a reduction in the budget allotment. It is true that the dogmas of the Church must not be ignored, and we are convinced that the returning heroes will want to hear again the gospel of peace. But they will also be interested in the Church's fulfillment of its spiritual and material obligations, and they will want to know, "What is my Church doing that I and others may have life, and have it more abundantly?"

#### *Must Have a Place for Returned Heroes*

But there will be a second problem. Today every available man, woman, and child in our respective congregations is gainfully employed. A few months after

the cannons cease roaring, many of these men and women, together with our returned heroes, will be in the bread line or at some relief station. We shudder to think what will happen when many of the 63,000,000 now employed will be discharged and when our army of 10,000,000 will be demobilized. The question is asked, Is there anything the Church can do about it? There must be an affirmative answer. The soldier who has stood in mud knee-deep, and the lad who, while both hungry and cold, has spent many nights in a fox-hole, must not return to discover that their Church is content to see them asking for alms. If we turn our backs on them as we betake ourselves to the sanctuary to sing hymns, we will not only be guilty of manifesting gross ingratitude, but we will bring upon ourselves a well-deserved condemnation.

It is none too soon for the individual church, as well as the Church at large, to face the inevitable crisis. Certainly, as a Church, we must make ourselves heard, and our speaking must be articulate and positive. The nation must adequately care for its heroes, and it becomes our business to demand it.

#### *What About War Marriages?*

A third problem is one which concerns the future homes established through marriage of service men during the war. We perhaps have questioned the wisdom of the marriage of young couples in camp, during short furloughs, or on the day before embarkation. Many of the marriages have been hasty; some the result of emotional excitement, others the fruit of war hysteria. Our sneering at the youthful method, however, has not brought us any closer to the solution of what will prove to be a real problem. Perhaps we have been justified in our criticism and disapproval of such unions, but the fact remains that the marriages took place, and, as a result, the problem of the returning hero to his helpmeet becomes something of concern to the Church. When victory comes, the soldier-hero will return to his youthful wife, and perhaps to a son or daughter born in his absence. With the days of courtship over and the excitement of war past, he now faces the stern reality of providing a livelihood for a family. In many instances the new situation and the changed attitudes will test the strength of the union of the war-wedded couple to the limit. In other cases the young man, who once appeared so well and handsome in a military uniform, will have to dress in overalls, and as he does so the shocking contrast to the young wife may strain the bonds of matrimony to the breaking point. Again, the young husband-hero may return physically handicapped, or mentally disturbed, and that to the extent that the once promising union may become a torture rather than a joy and a blessing.

Because of these and other factors, the divorce mills will begin to grind as never before. Shall the Church stand by and sneeringly gaze at these unions, and content itself by saying, "I told you so"? Can the Church afford to allow the many potential homes to be dashed to pieces against the difficulties for which the young

friends were not fortified? To that question the answer is, No.

There are things which the Church can do, and it must do it now to help these war-time couples. Why, for instance, could we not as a Church create a commission to study the problems which are bound to arise, and be ready to assist the ex-service men in their solution? The young wives and young mothers of service men right now should be given every help within our reach to assist them in the needful preparation for and the perpetuation of the home under peace-time conditions. The Church might prepare such literature as will guide them in their planning, and thus in a sympathetic manner render a valuable service. In the respective churches there should be a committee of Christian mothers with whom young mothers could consult and from whom they might receive sympathetic suggestions in matters pertaining to their station in life as wives of men in combat.

Surely, the problems of these young couples are not beyond solution, and yet, unless we are greatly mistaken, they will need solving, not by the courts of civil law, but by and through a tender understanding on the part of the Church. In many cases the bride left at home by her soldier husband is conscious of the disapproval of her marriage, and often she carries within her heart, not only the loneliness caused by the absence of the one to whom her life is wedded, but the pain of un-Christian remarks and unsympathetic attitudes of fellow church members. Whoever that bride may be, she and her absent husband represent a potential home, and it is the business of the Church to see to it that nothing may prevent that home from becoming a permanent institution. That's our problem, the solution of which will bring lasting blessings to the nation and pay large dividends to the Church.

#### *Scholarships for Service Men?*

Finally, we may ask, What should be expected of the Church to assist the returned ex-service men to regain their place in normal society? Many service men will come home discouraged and discontented. Some will nourish a feeling of futility concerning every phase of life. Many were called into service with their college education half finished. Others left a profitable business. They will—at least the majority of them—desire to get back to a normal life, to an existence where again they may walk as men among men, and as citizens share the joys and the problems of their chosen community.

Here again the Church must measure up to the problem and grasp the opportunity to render our heroes a well-deserved service. Every encouragement the Church can give will be needed, and all thoughtful consideration toward aiding these men and women to get back into their niche in life will not only be welcomed by the recipients, but will redound to the good of the Church. How can we help the college student and the high school pupil to resume their education? They will not only need our encouragement, but they will need more. The Church should, at its institutions of Christian education,

be prepared to give some special inducements which would not only encourage them to return to college or academy, but also lighten their financial burden. Would it be expecting too much if the Church, in return for the service these men and women have rendered, would meet them at the end of their victorious assignment with scholarships which would make it possible for them to finish their education at our own schools?

To such as will need, not money or material aid, but rather friendly and helpful Christian fellowship, the Church must not be niggardly. This war has taken much

out of the lives of our young church members. It has not only warped their appreciation of true values, but it has filled their souls with sludge. To deal with such as Christians and to bring them back to Christian attitudes, viewing life in the light of Christian ideals—this will be our task. And it will be done, not by heaping condemnation upon individuals and nations guilty of bringing about the present war, but by a sympathetic sharing of the burden-bearer's load. It will require a manifestation on our part of love, sympathy, patience, and an ever-willing spirit to serve.

## THE READER'S VIEWPOINT

Dear Dr. Ryden:

SINCE YOU ENCOURAGE correspondence from your constituency, I thought that I too would write to you. I just came back from a convention, and I heard a young pastor of our synod (NLCA) say that he hoped the barriers would soon be removed so that at least two-thirds of American Lutheranism would be able to present a united front. . . .

That set me to thinking about our brethren of the maligned Missouri Synod. Whether it is a defense measure that prompts pastors to throw a little mud in the general direction of Missouri whenever they get a chance, I do not know. I wonder if these proud little fellows ever take time to consider the blessings that Missouri has had on American Lutheranism in general.

At the seminary we were told that it was Dr. Walther who taught American Lutherans the true doctrine concerning the Lutheran Congregation. We were told that Walther's "Law and Gospel" is the greatest book that American Lutheranism has produced, and we were required to read it! We were content to use text-books from Concordia Publishing House in our classes.

Now that we are in the ministry we are pleased to use the books from Concordia Publishing House in our studies. After all, they do not consider it a loss to print theological books that will be confined to pastors. Even the most "Anti-Missourian" among us is happy to have Professor Kretzmann's "Popular Commentary" in his library.

We get much benefit from reading their publications (*The American Lutheran*, *The Cresset*, *The Walther League Messenger*), and who among us does not take pride in being a Lutheran when he hears the voice of Walter Maier over the great Lutheran Hour? Many of us were baptized by men who were members of the Synodical Conference, and, whether we like it or not, we will have to admit that many of the roots of our spiritual heritage received their nourishment from the Missouri Synod.

As a young pastor, I have made it a point to cultivate the acquaintance and friendship of the Missouri ministers in the three communities that I have worked in. In every case they were splendid, congenial fellows who were vitally concerned about the Kingdom of God. I suppose there are some rascals in that synod too, but I also know that we too happen to have a few of them.

When we glibly talk about "two-thirds" of American Lutheranism and forget all about the other third with a shrug of our shoulders, I think that we should think on these things that I have mentioned in my letter. Personally, I am more concerned about the other third because I believe our responsibility toward them is greater. I long and pray that

in the not too distant future there shall be some kind of recognition between our Conference and the Synodical Conference. (I scarcely dare to say pulpit and altar fellowship.) I am a young man now. . . . By God's grace, I hope to see the day when my brother Missouri pastor and I will be able to exchange pulpits as well as books.

Sincerely yours,

Miles City, Mont.

NORVAL HEGLAND.

## VIEWING the BOOKS

*LIFE OUT THERE* by Sgt. Johnny Bartek. 117 pp. Price, \$1.75. Published by Charles Scribner's Sons.

Three of the seven men "who came back" from the famous Rickenbacker mission in the Pacific have now written books about their experiences. Rickenbacker's *Seven Came Through* is the most reserved and scientific, perhaps. Whittaker's *We Thought We Heard the Angels Sing* is the most literary and dramatic and from all viewpoints the most satisfactory to this reviewer. Johnny Bartek's *Life Out There* is perhaps the most realistic of the accounts. It is told in the vernacular not to say "slanguage" of today's soldier. Austin Perdue, dean of St. Paul's Cathedral in Buffalo, New York, interviewed Bartek in the presence of court stenographers, whose script the dean then corrected somewhat, although he assures us that he has tried to retain the style, even the exact wordings of the young man. It is therefore a human, rather than a literary document.

Bartek, as we may recall from newspaper accounts, was the man who salvaged his New Testament and Psalms from the plane a few moments before it sank into the depths of the Pacific. The seven men are unanimous in their testimony concerning the saving power which they found in the Book. As Captain Rickenbacker said when the men were rescued, "Better thank God for your Testament, son!"

There have been many "raft" stories of late and perhaps there will be more. There has even developed a "raft religion", a sort of violent, primitive, almost magical trust in God. Whittaker, before he is through with his twenty-one days on the Pacific, changes from an atheist to a believer in the miraculous providence of God. To a confessing Christian Bartek's book contains some peculiar elements. The young man sees nothing inconsistent in swearing even as he confesses his faith. Christ seems to be absent from these confessions, although this may not be the correct way of stating it. The men read the New Testament, primarily the Sermon on the Mount, so Christ was certainly there but not in the traditional sense we think of it. The men seem to make God and Christ identical.

There are some shocking things in this book, as one would expect. Its theology is not at all satisfactory. But as a confession of simple trust in God it will no doubt serve an excellent purpose, especially as an entering wedge for religion among those who usually scoff at it. It is hard to escape the contagion of the *Life Out There*.

J. Helmer Olson

**THE PHILOSOPHY OF THE CHRISTIAN WORLD MISSION** by Edmund D. Soper. Abingdon-Cokesbury Press, 1943. pp. 314. Price \$2.50.

This is a book for missionaries, members of mission boards, and all who are interested in the world-wide spread of the Gospel. It is not a history of Christian missions, though Part II, *The World Mission in History*, gives a sketchy outline of the main streams of missionary activity. It is not a study of methods, though Part IV, *The Strategy of the World Mission*, discusses such problems as nationalism, the establishment of indigenous Churches, and Christian unity on the great mission fields. It is, as the title indicates, an inquiry into the underlying philosophy of Christian missions, and the author is careful to hew to the line. He begins in Part I, *The Biblical Background*, with a study of universal ideas as they are found in the writings of the prophets, the mind of Jesus, and the thought of the primitive Church. But it is in Part III, *Christianity as the World Religion*, that we really come to the heart of the matter; especially in chapter XIII, *Christianity and Non-Christian Religions*. The seven sections of this chapter are headed, *Why Take the Gospel to Animists? to Hindus? to Buddhists? to Confucianists and Taoists? to Shintoists? to Moslems? to Jews?* The book is in many ways an answer to the now famous "Rethinking Missions" of 1932.

In Part I the author is more ready to accept critical estimates of Scriptural documents than we Lutherans generally are. And when he comes to the Reformation, he seems to wish to disparage Lutheranism. Here is a sentence from page 103: "It was Augustine . . . who wrought out the doctrine of grace and salvation which was taken up and developed by John Calvin and conveyed by him to the Protestant world." Not a word about Luther. The only reference to Luther is a twice-repeated statement (p. 120 and p. 290) that Luther figured the world was coming to an end in 1558, and therefore was not interested in missions. I have been a Lutheran for over fifty years, but that was news to me. Nevertheless, Lutheran students of world missions will do well to add this carefully reasoned argument for the uniqueness and universality of the Christian religion to their libraries.

J. A. Dell.

**FUNDAMENTALS OF LUTHERAN CHURCH GOVERNMENT** by William Arter Zundel. *The Lutheran Literary Board*, Burlington, Iowa, 1942. 118 pp. Paper, 85¢.

A stimulating discussion on the subject of church polity. The author stresses the importance of grace as over against law. Church government comes from Christ and His apostles. It does not consist in so many laws or constitutions, but in doctrines and unfolding life. The sovereignty of Christ must be maintained. "When a minister is ordained he becomes a direct ambassador of Christ and not a delegate of a congregation." (p. 101)

The author analyzes many problems in the life and order of the Church. Strong emphasis is made upon the necessity of discipline in the Church, making for a godly, Gospel-preaching ministry. Discipline is to be administered through the office of the ministry, not by the laity. An interesting comparison is made between 'Church' and 'congregation.' "Congregation is the term by which God's people are designated in the Old Testament. The term in the New Dispensation is Church. A Church is more than a congregation. Congregation more nearly denotes the Communion of Saints. Church makes prominent the dispensation of grace through the means of grace. Congregation emphasizes, in general, the sacrificial; Church, the sacramental. . . . The idea of the Church as a grace-dispensing agency is greater than a mere congregation of people, grouped for worship." (pp. 97, 98)

References in the book are about the United Lutheran Church in America. But, others will find the chapters helpful. The author makes no attempt to follow an easy, well-

beaten path. He does not draw his punches. The Church needs the vigorous criticism and pointed suggestions given in these pages. This book will not lie idle on the desk.

K. L. Engstrom.

**OUT OF DOORS WITH GOD. A Manual of Quiet Meditations for Restless Humanity** by Alfred J. Sadler. Abingdon-Cokesbury. \$1.00.

For those desiring suitable devotional material for either group or individual use this book will meet a definite need. Originally planned as an outline of Bible readings for Dr. Sadler's congregation, the contents are divided into twelve weekly themes: Nature's Psalms, Christ and Nature, The Heavens Above, The Earth Beneath, The Mountains, The Sea, Storms, Gardens and Flowers, Trees, Birds, Hunting and Fishing, and Sheep. The weekly theme is carried out in daily readings consisting of a Scripture selection (printed in full) with a brief commentary, a theme for meditation, and a prayer. The inclusion of numerous poems and a textual index of the Bible readings adds much to the usefulness of the book. These devotions are deeply spiritual and beautifully fulfill the author's "desire to help men find God for themselves as they view the wonders of His creation and meditate upon them."

R. N.

**THE GOODSPEED PARALLEL NEW TESTAMENT, THE AMERICAN TRANSLATION AND THE KING JAMES VERSION** in parallel columns, with introductions and explanatory notes by Edgar J. Goodspeed. *The University of Chicago Press*, Chicago, Illinois. Cloth, 600 pages, \$2.00.

Those who enjoy Goodspeed's American Translation (and there are many) will appreciate this "parallel" edition. Moffatt's Bible translation in modern English has been available in this form for many years. For all who have the old King James version written in their hearts, it is interesting and profitable to be able to compare at a glance the two translations. To this reviewer, many statements in the essays which introduce the several books are unsatisfactory. However, this fact need not detract from the text itself.

O. G. Malmin

**WHAT MATTERS? THOUGHTS ABOUT THINGS THAT MATTER MOST** by Walton Harlowe Greever. Muhlenberg Press, Philadelphia, Pa. 104 pages, paper, 50 cents in quantities of 12 or more, 40 cents.

The best way to describe this splendid little book is to say that it is made up of twenty-six short, simple essays on subjects that really "matter." Here are the great doctrines of the Church: concerning the Word, prayer, the sacraments; here is the worship of the Church; here is the activity of the Church; and here is the eternal hope of the Church.

I believe this book will prove ideal as a "refresher" course for church members and as a book to place in the hands of those newly added to the Church.

O. G. Malmin

**CENTRAL CERTAINTIES** by Arthur James Moore. Abingdon-Cokesbury Press. 142 pp. \$1.00.

These five chapters are the 1942 Jarrell lectures at Emory University by Bishop Moore of the Methodist Church. They reflect a courage born of confidence in the eternal verities of the Christian faith. The chapter headings denote the contents: "The Church Is Deathless," "The Kingdom Is Coming," "The Gospel Is Adequate," "The World Mission of the Church Is Inevitable," and "There Is Life After Death."

Bishop Moore proclaims his assurance of the validity of Christian faith in a time when men's souls are "tested as if by fire." His style is straightforward, practical, convincing. When one has come to grips with the basic principles of our Christ-centered faith one shares with this missionary bishop his anxiety in making them pertinent in the life of others. Apt illustrations point-up well a number of sound discussions.

O. V. Anderson

# SURVEYING the CONFERENCE

## American Lutheran

By Arthur P. Michelfelder

### Special Commissioner to Foreign Missions

IN ACCEPTING a call to enter the service of foreign missions, the Rev. Theodore Paul Fricke, pastor of Saint Matthew's Lutheran church of Washington, D.C., becomes the special commissioner to foreign missions, working under the direction of the Board of Foreign Missions.

Pastor Fricke, born in Detroit, Mich., thirty-nine years ago, attended Capital University, being graduated in 1926 with the A.B. degree, and from the seminary three years later with the degree of Bachelor of Divinity. He served two years as assistant pastor of Faith Church in Detroit, after which he pursued post-graduate studies in Princeton Seminary, earning the degree of Master of Sacred Theology. After serving Zion Lutheran, in St. Marys, Ohio, for five years, he accepted a call to Washington, D.C., where he has labored faithfully for over six years with the people of Saint Matthew's.

Pastor Fricke has served in various official capacities in his own Eastern District, being the representative of his synod at the recent meeting of religious leaders held in Washington under the auspices of the OCD. The prayers of the Church accompany the newly called commissioner into his challenging position of service.

### Another Good Samaritan

The Board of Trustees approved a recommendation of the Board of Pensions to establish a fund to be known as a "Good Samaritan Fund," to be used in unusual and extraordinary cases where pastors and other church workers are grievously stricken and sufficient assistance cannot be given from the Aid Fund and where accumulations in the Pension Fund for the individual are insufficient to provide for the serious need of rehabilitation or relief.

The Department of Stewardship and Finance was authorized to accept gifts for this fund and to manage the accounting for the Fund as disbursed by the Pension Fund Department.

Already the Women's Missionary Federation has voted a gift of \$20,000, and another gift of \$500 has been received.

### Parish Workers Convene

A three-day conference of parish workers, the first of its kind, was held at Capital University from September 7 to 9, when six parish workers from Dearborn, Detroit, Dayton, Port Clinton, Ohio, and San Antonio, Texas, came together for study and exchange of practical ideas from their own experience in parish work.

Since the decline of parochial schools, the Church's educational and evangelizing program must be met. Through the ever-increasing use of consecrated and well-trained women, counselling, personal visitation, and extending the educational activities in church school and religious education with full-time salaried workers have created the office of parish worker as the answer to the much-felt need in many parishes.

### Another Full-time District President

The Iowa District has become the eleventh district among the thirteen districts of the Church to call and install a full-time president.

At their opening service of the 13th annual convention, the Iowa District installed Pastor H. W. Siefkes into the office of full-time district president. Even though the office was established in 1942, because of sickness the installation was postponed until this past convention. In St. Paul's Lutheran Church at Waverly, Iowa, General President E. Poppen, assisted by the four vice-presidents of the district, performed the act of installation.

### Youth Board Eyes Post-war-planning

The Youth Board, together with the Luther League in joint session, has resolved to study the problems of youth in the light of the post-war era.

A committee is now functioning and will make recommendations to the Church and especially to her youth, while another committee is negotiating with the executive committee of the Brotherhood to discuss post-war planning as it pertains to the older service men who will be returning after the war.

The Youth Board, in session at the recent Leadership Training School held at Dubuque, Iowa, adopted the following final resolutions concerning juvenile delinquency:

*Whereas*, juvenile delinquency has risen to an appalling degree throughout our land, and

*Whereas*, our government, the F.B.I.,

the police, and other social agencies are justly alarmed and are combatting in their way these ills, and

*Whereas*, juvenile delinquency is sin rampant—sin against God, His love, Word and will, and

*Whereas*, delinquency can be successfully overcome only by repentance and faith in Christ and is therefore primarily a responsibility of the Christian Church, and

*Whereas*, the youth of our Church is already affected, therefore be it

*Resolved*, that our District Youth Committees, our pastors, congregations and youth groups discuss the problem and re-establish themselves as agencies to combat the evil;

That they exert a positive Christian influence in their respective communities by witnessing for Christ in word and deed;

That our pastors preach a sermon on "Juvenile Delinquency," making it a youth service, and have the sermon published in the local papers, and

That they seek the cooperation of the community in the fight against these dangers;

That the mothers be reminded that it is their patriotic duty to be true mothers to their children and maintain wholesome Christian homes for their families now and in the post-war period;

That our Church join in prayer for the youth of our land and raise its voice of protest against all places of vice and indecency.

In addition to this, each pastor of the American Lutheran Church was sent further information pertaining to juvenile delinquency, with an outline for a sermon on the subject.

## United Danish

By H. SKOV NIELSEN

### Dana College and Trinity Seminary

ON SEPTEMBER 22 and 23 our church school played host to the National Lutheran Editors' and Managers' Association who were gathered in Blair upon invitation of our Lutheran Publishing House for their 30th annual convention. Editors Schramm of *The Lutheran Standard* and Melhorn of *The Lutheran* addressed the student body at chapel services, and a number of faculty members and seminary students sat in on meetings of the visiting or-

ganization. This is the third time the Association has been entertained by our church publishing house.

\* \* \*

President Siersbeck has accepted a call to serve Our Saviour's Lutheran Church in Council Bluffs, Ia., for the duration of the war. Accordingly, he has asked for leave from his duties here from the beginning of the second semester.

\* \* \*

President Floyd Lauersen of Luther College at Wahoo, Nebr., was the guest speaker at the opening of Dana College on the evening of September 8. As was to be expected, the college enrollment is light, and women students outnumber the men almost two to one. A number of faculty members have also been lost, due directly or indirectly to the war effort, and it has been difficult to replace them. We are, however, happy to be able to carry on.

#### New Home Mission Secretary

Under mandate from the synodical convention, our new Home Mission Board, in conjunction with the Church Council, has called the Rev. K. M. Mathiesen of Sioux City, Ia., as executive secretary. By special arrangement, Pastor Mathiesen will enter upon his new duties as early as November of this year. His first assignment will be to take temporary charge of our mission church at Edmonton, Alberta.

#### Notes

After serving the Emmaus Church of Racine, Wis., for twenty-two years, and being well past the usual retirement age, Pastor E. R. Andersen has left for Kansas City, Kan., to fill the vacant pulpit in Our Saviour's Church there until Pastor Clifford Madsen can return from war service.

\* \* \*

Our congregation at Laurel, Nebraska, which until this time has had to hold its services in rented quarters, now has its own sanctuary. Some time ago a small church building, lying twenty miles away and belonging to the Missouri Synod, was purchased and moved to town. With a modern basement under it, re-furnished and re-decorated largely by volunteer labor, it is now an inviting and adequate house of worship for the faithful little group. The church was dedicated on Sept. 26 by the synod president. The Rev. Knud Larsen is the local pastor.

\* \* \*

Mrs. M. Th. Jensen, wife of the late Rev. M. Th. Jensen, died at her home in Los Angeles on September 18. Funeral services were conducted at the Bethel Church, Pastor H. C. Jersild officiating.

## Lutheran Free Church

By H. C. CASPERSEN

### Bible Camps

A VERY PROMINENT FEATURE of the work among the young people in the Lutheran Free Church is the so-called Bible Camps. These camps are established and managed by the young people in the districts in collaboration with the officers of the district.

For the sake of clarification, it may be noted that the designation "district" in the LFC answers to the term "circuit" in the NLC. The LFC having no districts in the sense that the NLC has, it was decided by a recent annual conference of the LFC that its circuits are hereafter to be named "districts". One district, the West Coast, is divided in two parts, which are called circuits. There may be more such divisions in the future of the larger districts.

There are eleven Bible Camps in the Lutheran Free Church. There are in all eighteen districts, but in some cases two districts use the same camp, as for instance, the Duluth and Northern Wisconsin districts, which unite in conducting the splendid Bible Camp at beautiful Lake Chetek, Wisconsin.

The attendance at the Bible Camps may be said to average about 200 each, or an aggregate attendance of about 2,000, among them also a component of older people. An appropriate program is provided, consisting of lectures, short sermons, and chapter-by-chapter study of the Bible.

The young people are divided into groups according to age, each group under its own supervision. The camps are usually situated at a good-sized lake with attractive surroundings, boating, fishing, and bathing being the chief pastimes.

The influence on the young people is on the whole very beneficial. Under strict discipline and under the guidance of ministers and lay members of the churches, a Bible camp is a form of summer vacation which parents should make an effort to have their children take advantage of.

### Farewell

At the September meeting of the Minneapolis Ministers' Association, held at Augsburg Seminary, the pastors said farewell to one of their faithful and beloved brothers, Pastor Julius Hermunslie, who for a number of years has served Minneapolis churches. He left for Seattle, Wash., in the middle of October to take up work in a congregation of the LFC at Ballard, a large suburb to Seattle. He was presented with a copy of Dr. R. Niebuhr's latest book, *The Nature and Destiny of Man*.

### Installation

Pastor E. L. Tungseth, formerly of Thief River Falls, Minn., was installed in his new charge, the Bethany congregation of Seattle, Wash., Sunday, October 3. Dr. O. H. Sletten, on his way to Los Angeles, stopped over to officiate at the installation.

### Augsburg

The Sverdrup-Oftedal Memorial Hall at Augsburg Seminary has been rented for the year to a number of the 270 students at the University of Minnesota who are studying engineering at the university under Army regulation. The students occupy the entire building.

The letting of so much lodging space is possible because of the great decrease in regular students this year. However, the number of new registrants—college freshmen—is so far 75% two-thirds of this number are girls.

There has been a corresponding reduction of the teaching force, although all the regular classes are maintained. One of the former teachers, Norman C. Anderson, is now giving all his time to the newly established Augsburg Fellowship Foundation, a solicitation and advertising agency of the school.

## Directory of Schools of the American Lutheran Conference

### ST. OLAF COLLEGE Northfield, Minnesota

A Liberal Arts College of  
The Lutheran Church  
C. M. GRANSKOU, President

PACIFIC LUTHERAN COLLEGE  
Parkland, Washington  
College of Education  
Liberal Arts  
Senior High School  
An American Lutheran  
Conference Venture  
S. C. EASTVOLD, President.

LUTHER THEOL. SEMINARY  
The school for training the pastors  
and missionaries of the Norwegian  
Lutheran Church in America  
Como Avenue and Luther Place  
St. Paul, Minnesota  
T. F. GULLIXSON, President.

DANA COLLEGE  
and  
TRINITY THEOL. SEMINARY  
Blair, Nebraska  
Founded 1884  
L. SIERSBECK, College President  
J. P. NIELSEN, Seminary President.

The opening of the school year at Augsburg was held Tuesday forenoon, September 28, with an attendance which nearly filled the spacious chapel. The address for the occasion was given by Dr. Claus Morgan, pastor of St. Luke's Church, Minneapolis.

#### Olsons and Ditmanson Released

From the State Department in Washington comes the official information that Missionaries Ditmanson and Arthur S. Olson and wife are among those who will be coming home on the motorship *Gripsholm* when it returns to America. It left New York in the early morning of September 2 and is going via South America and South Africa to Portuguese India, where it will be met by a steamer coming from China and Japan. It is too early to say just when they will reach America, but it should be by about December first, or, in other words two years after their internment immediately after the Japanese attack on Pearl Harbor.

We are anxiously waiting for their return, not only for their sakes and the sake of their families here at home, but also in order to receive first-hand information about the situation on our field and the outlook for the future. May the Lord give them a safe journey home!

## Norwegian Lutheran

By L. M. STAVIG

#### N. L. C. A. Centennial

**T**OTAL PLEDGES in the amount of \$2,515,297.17 were reported by Dr. A. J. Bergsaker to leaders of the N.L. C. A. gathered in Minneapolis, September 23 and 24. Cash payments to date have reached the splendid total of \$1,901,577.03 or 75.6 per cent of the total pledged. The original appeal for the fund, intended to commemorate the 100th anniversary of the founding of the Church, was made in 1938. At that time the goal was \$1,400,000. Three projects were included: the liquidation of the indebtedness of the Church in the amount of between \$900,000 and \$1,000,000; a new seminary library to be valued at \$200,000, and an addition to the Pension Fund of \$200,000.

Dr. Bergsaker, who has served as Director of the appeal since 1938, reported that a few additional amounts had been included in the indebtedness of the Church, bringing that figure to \$1,100,000. All of the original objectives have been reached, and there is at the present time something over \$300,000 on hand. Unpaid pledges total \$613,720.14.

Proposals will be submitted to the next church convention suggesting dis-

position of the surplus funds. The resolution embodying these proposals is as follows:

"In view of the mounting needs of our foreign missions fields, the growing opportunities and challenge of the developing home mission fields, the emergency in Christian education, and in view of the needs in our charitable institutions, be it Resolved, that we recommend to the biennial convention that the above activities of the Church share substantially in the funds collected for the Centennial Thankoffering, where the original objectives have been met."

In the meantime, plans were completed at the meeting held in Minne-

apolis Sept 23 and 24 for pressing to the limit the payment of outstanding pledges, for completing the canvass in more than 100 congregations which have not yet been solicited, and for reaching the many individuals and societies which have thus far been passed by. The need for funds for the four major fields of activity, education, home missions, foreign missions, and charities, was stressed by representative speakers at the two-day conference.

October 24 has been designated as Centennial Day in the congregations of the entire synod. Special service folders have been prepared, historical material in the form of books and pam-

## PLAN FOR THE GREAT DAYS AHEAD

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phlets has been distributed, in order that the entire Church may on that date join in praise and thanksgiving for the blessings of the past 100 years.

#### College Enrollments

The colleges of the N.L.C.A. have reopened for the work of the school year. As anticipated, there are drastic reductions in attendance, particularly among the men. Most of the schools have normal or above normal enrollments of young women. While the decreases are substantial, they are still not so heavy as was indicated by the average drop in all colleges and universities through the country.

Preliminary registration, reported during the opening week, while students were still arriving, are as follows: St. Olaf, 698; Concordia, 390; Augustana, Sioux Falls, 319; Luther, 200; Pacific Lutheran, 175; and Waldorf Junior College, 110. It is expected that all of these figures will be increased during the first few weeks of class-work.

In addition to the figures mentioned, St. Olaf has on its campus a unit of Navy aviation cadets numbering about 650. Our other colleges have only civilians in their student bodies.

#### Seminary Openings

Luther Seminary in St. Paul opened the work of the new year with a total enrollment of 155. The Senior class numbers 62, and is proportionately larger since several men were excused from internship in order that their services might sooner be made available to the Church. There are 58 mid-lders, while the first year Juniors number 35. There are in addition 30 men who are this year in the congregations of the Church as internes.

Luther Seminary, the Canadian training school for pastors at Saskatoon, has a student body of ten this year. Dr. J. R. Lavik is president of this institution.

#### St. Olaf Alumni Council

A complete reorganization of the Alumni Association of St. Olaf College is being completed under the direction of its alumni Board of Trustees. With the gradual enlargement of the alumni group, it has become increasingly difficult to secure representative general meetings. Important matters of business could not command the careful study and consideration they merited. Under the new constitution, there is provided a large Alumni Council. It is made up of officers and members of the Board of Trustees, with an additional eighteen elected members. This body is given large authority in determining the policies, outlining the projects, and carrying on the business of the body.

#### Dr. George Weida Spohn

St. Olaf College, the N.L.C.A., and the Lutheran Church lost an outstanding personality when Dr. George W. Spohn was suddenly called to his reward on August 31. Coming out of German stock in Pennsylvania, he attended Muhlenberg College and graduated from Princeton. He served on the St. Olaf College faculty for thirty-three years, first as professor of German, but most of the time as head of the department of English.

Not only did Dr. Spohn make a fine contribution as a Christian teacher, but he was popular as a speaker at educational conferences of many kinds and over the radio. Several poems came from his pen.

Dr. Spohn was one of those pioneer personalities among the Lutherans who stepped across synodical lines and helped create the bond of understanding and sympathy which fosters the unity of the Church.

#### Finances

Many congregations of the synod are conducting financial appeals in a quiet way in order to take advantage of the greater supply of money among their people. Funds are being stored up in the form of bonds and cash to provide for construction of needed plant additions and improvements as soon as building materials are available. Mortgages are being liquidated and old accounts settled in many places.

## The Story of Our Hymns



By E. E. RYDEN

Well-known Hymnologist, Editor, and Church Executive

A book on Christian hymnody that has a character of its own. It throbs with interest and is rich in spiritual thought. Invaluable to pastors in inspirational song services. Splendid for devotional and educational programs.

"A most comprehensive, stimulating, well-written, popular treatise on hymnody."—*Walther League Messenger*.

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504 Pages. Price \$2.00.

Published by AUGUSTANA PRESS, Rock Island, Ill.

# Augustana Synod

By ARTHUR O. ARNOLD

## Upsala College Observes Jubilee

UPSALA COLLEGE of East Orange, New Jersey, observed the fiftieth anniversary of its founding on October 13. In 1893 the Rev. Lars Herman Beck became the president of a college that existed only as a resolution on the minutes of the New York Conference. The story is a fascinating review of a century of faith. There were no funds and no appropriations. There was no united and considered program. There was only the decision of the Conference to found a college. The first faculty consisted of five members, including the president. Classes were held in the Bethlehem Church, Brooklyn. Sixteen students were registered on opening day, with a few students during the year swelling the total to thirty-seven students enrolled the first year of its existence. From 1894 to the summer of 1898 the work was carried on at St. Paul's Church, Brooklyn. Later the college moved to Kenilworth, New Jersey. The first class to receive the degree of Bachelor of Arts was graduated in 1905. The college is at present owned and controlled by the New York and New England Conferences of the Lutheran Augustana Synod. Under the leadership of Dr. Evald B. Lawson, the college has made real progress. Its present enrollment is about five hundred students.

## New Congregation in Defense Area

A new congregation bearing the name "Gloria Dei" has been organized at Fontana, Calif., site of a great steel mill which is being erected by Henry J. Kaiser. The possibilities of the new field were first discovered by the Rev. Philip A. Johnson of the Eden Church, Riverside, Calif., and after a thorough canvass of Fontana under the auspices of the Commission on American Missions of the National Lutheran Council, the Augustana Synod was given the right of way to organize a congregation. The Fontana postoffice, which is normally equipped to serve a population of 3,000, is now endeavoring to serve 10,000, and Mr. Kaiser himself had predicted that within five years after the war the city will have a population of 80,000. Ford, General Motors, General Electric, and other large concerns are planning to locate in the area.

## The Wartime Choir

The Rev. Clifford A. Nelson of St. Paul, Minn., is endeavoring to meet the loss of young male voices in the church

choir by inducing older men who have previously had choir experience to volunteer for service. He suggests that in every congregation in the Synod there are hidden resources lying dormant which might be utilized in this emergency. Only after every effort to maintain the mixed choir has been made, he contends, should churches resort to the only remaining expedient, namely, the women's chorus.

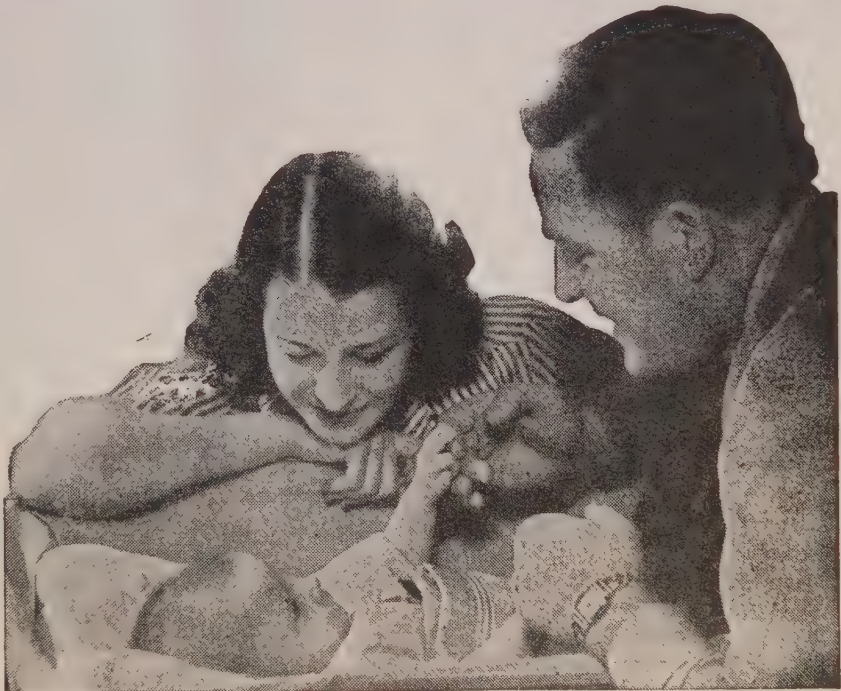
## Pastoral Conferences

Pastoral conferences have become almost an accepted institution within the Augustana Synod. Though some have had to be eliminated because of war conditions, others have been held. The Nebraska Conference held its pastoral conference at Luther College, Wahoo, Nebraska, August 9. The New England

Conference met on September 13-14 at the First Lutheran Church, Waltham, Mass. At both of these meetings plans were discussed for the Centennial appeal, which is soon to be conducted in these conferences.

## Centennial Observance Moves On

Continuing preparations for observing the Centennial of the beginning of congregational work in the Augustana Synod, eight conferences are launching their Centennial Thankoffering appeals this fall. These conferences are: New England, New York, California, Minnesota, Superior, Canada, Nebraska, and Texas. The following conferences have already pledged nearly a million dollars toward this great effort: Illinois, Iowa, Kansas, Colorado, and Red River Valley.



# Sure IT TAKES FAITH TO THINK ABOUT THE FUTURE THESE DAYS

But I want to be counted among those who have that faith! I honestly believe you'll see a better world after this is all over—greater opportunities—new horizons. I want my youngsters to be prepared to do their part in building this better world. That's why I'm planning now so that each one may have a complete and well-rounded education. It's a grand feeling—to know that their future is secure. And it's easy to guarantee their education through a low-cost Lutheran Brotherhood Educational Insurance Policy.

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# ON THE RELIGIOUS HORIZON

## Lutheran Students In Annual Ashram

Twenty-five States and Two Foreign  
Lands Represented at Lake  
Geneva Conference

ASHRAM is a magic word to hundreds of Lutheran young people in many nations of the world. As Miss Christie Zimmerman, missionary to India explains, it means a meeting place—or a place of refuge. Ashram is a word from the language of India; Lutheran students who have attended one of the LSAA's eight Ashrams have come to think of it as a real place of refuge—a meeting place where they can come apart and rest for awhile. And that's exactly what it was! College students and advisers have returned to their campuses and homes with new knowledge and inspiration gleaned from this year's Ashram at Camp Aurora, Lake Geneva, Wis. Twenty-five states and two foreign countries were represented.

Days at camp began at 7:30 with matin services led by Dr. Charles L. Venable, pastor of Wicker Park Lutheran Church, Chicago. Then came breakfast in the dining hall overlooking sparkling Lake Geneva.

The Rev. Karl J. Wilhelmsen, pastor of Gethsemane Lutheran Church, Racine, Wis., conducted Bible study hour each morning on Paul's letter to Philemon. The letter, asking for the forgiveness of the wrongs of the slave Onesimus, and asking for his freedom, became for students the most beautiful letter ever written.

Platform speakers were Dr. Charles B. Foelsch, president of Chicago Lutheran Theological Seminary, Maywood, Ill.; the Rev. Stewart Herman, of Harrisburg, Pa., who recently returned to the United States from Germany where he served as pastor of the American Church in Berlin and as attache to the U. S. embassy.

The Rev. Conrad Hoyer, executive secretary of the Commission on American Missions of the National Lutheran Council, Chicago, Ill., titled his address "Here Today—Where Tomorrow?"—appropriate for that fast moving program of the Church in defense industrial areas.

*"Cannot Have Both Peace  
and Revenge"*

In his talks about religious life in England and Germany, Pastor Herman quoted a British leader as saying, "You cannot have a new and better world without having new and better people." Speaking of the new faith which has come to British people, he described a shattered Coventry church. Above a window was the inscription, "It all depends upon me, and I depend upon God." In his concluding address on peace and reconstruction, he pointed out to students that "We cannot have both peace and revenge."

For six seminars, students scattered to various parts of the camp. One group chose the Chinese pagoda—another a patch of lawn near the lake. Among the leaders was Dr. Theodore Bachman, Chicago Lutheran Seminary, Maywood, Ill., who led the discussions on *Reconstruction*. Prayer was conducted by Mrs. K. M. Ludvigsen, of Moorhead, Ia.

Mrs. A. O. Storvick, Chicago, Ill., and her allotment of approximately twenty students, delved into problems and aids to *Effective Living*. The Rev. Harold Stoffel, pastor of Holy Trinity Lutheran Church, LaCrosse, Wis., conducted a forum on *Suffering*, while Dr. Harold Yochum, president of the American Lutheran Conference, undertook to help students study *Churchmanship*. *Problems of Christian Faith* was led by the Rev. Henry Yoder, pastor for Lutheran students at the University of Michigan.

Each afternoon was free for recreation and special interest groups. In the late afternoon, interest groups were conducted by Dr. Viola Fischer of China, Miss Christie Zimmerman of India, and Mr. Perry Saito, a Japanese-American working in the interest of Nisei relocation.

### *A Burning Cross on the Lake*

The campfire devotion and song hour ended each day. Students will long visualize the burning cross upon the lake and the thirteen lighted candles—one for each region of LSAA—floating and bobbing in the darkness while voices were lifted in song. Dr. Gould Wickey, executive secretary of the Board of Education of the United Lutheran Church, Wash., D.C., presided at these campfire devotions.

At the fellowship dinner Saturday evening, the retiring president, Gilbert Fjellman of Augustana Seminary, introduced the new officers as follows: President, Edwin Svendsen, Trinity Seminary, Blair, Nebr.; vice president,

Marion Lane, Hama Divinity School, Springfield, O.; secretary, Alice Zanzow, University of N.D., and financial secretary, Richard Evenson, of Scandinavia, Wis., soon to enter Lutheran Seminary, St. Paul. Prof. Howard S. Bechtolt, Chicago, Ill., was re-elected treasurer.

—June Mattson,  
University of North Dakota.

\* \* \*

### **Court May Test Validity of Bible Gifts to Graduates**

A judgment confirming the contention of township trustees that they are permitted legally to spend money for Bibles to be presented to high school seniors is asked in a suit filed in Circuit Court in Huntington, Ind., by Clarence B. Samson, trustee of Rock Creek Township. The defendants include the Indiana Department of Inspection and Supervision of Public Offices, the State of Indiana, and James A. Emmert, attorney general.

The complaint says that the department of inspection and supervision is threatening to take action against the trustees to recover the cost of Bibles. The custom of presenting Bibles to high school seniors was initiated more than forty years ago.

\* \* \*

### **Separate Japanese Churches Opposed by Missions Council**

Opposition to the formation of separate Japanese churches for Japanese-Americans released from relocation centers was voted by the Committee of Administration of Japanese Work of the Home Missions Council, meeting in New York City.

"We are opposed to the organization of separate Japanese churches where they do not already exist," stated the recommendation adopted by the Committee, "but believe that the evacuees should become members of the existing church and participate in its services."

"Denominational churches in the communities where the evacuees are going, the Committee further recommended, 'should be encouraged to provide a church home for these people.'"

"Japanese pastors should be released from the centers," the Committee recommended finally, "and appointed assistant pastors to the churches that will be serving the evacuees. The primary task will be that of pastoral visitation, but with a minimum of separate worship services, and these only for those who do not speak the English language."

# Swedish Churchman To Visit War Camps

## Rev. Eric Wenngren Will Minister to German Prisoners Interned in the United States

THE Rev. Eric Wenngren, Swedish Lutheran clergyman, will shortly arrive in this country to visit German prisoner-of-war camps in the United States and Canada.

Mr. Wenngren's visit has been arranged through the Commission on Aliens and Prisoners-of-War, jointly instituted by the Federal Council of Churches and the Home Missions Council of Churches and the Home Missions Council, with the cooperation of the Foreign Missions Conference. The commission functions in close relationship with the War Prisoners' Aid of the International Y.M.C.A.

The Swedish Churchman will preach and administer the sacraments to German prisoners at the request of camp chaplains. At the conclusion of his visit, Pastor Wenngren will submit a detailed report to the Commission, including a survey of the religious needs of the various prison camps.

Pastor Wenngren's visit comes under the third of three types of chaplaincy service to war prisoners in harmony with provisions of the Geneva Convention.

These are:

1. The prisoners themselves choose a fellow-internee (clergyman, missionary, or theological student) to lead them. Where no such individual is available, transfers from other camps are frequently effected.
2. The regular army chaplain assigned to the camp guard is permitted to minister to prisoners-of-war, provided he meets language and other special qualifications.
3. Supplementary chaplaincy services may be furnished by visiting priests or ministers at the request of the chaplain in charge and under his responsibility.

The Commission on Aliens and Prisoners-of-War is currently providing prisoner-of-war camps with equipment for administering the sacraments, Bibles, devotional materials, hymnals, theological books, and special Christmas and Easter messages.

## Declares Southern Churches Growing Labor-Conscious

The growing interest of national church bodies in the welfare of the workingman has been a major factor in an "awakening" Southern churches of all denominations to their Christian

responsibility in the field of labor, according to H. L. Mitchell of Memphis, Tenn., secretary of the Southern Tenant Farmers' Union.

Although the Church in the South still has a "long way to go," Mr. Mitchell told a press conference at the headquarters of the Workers Defense League, it may some day become the most effective instrument in the nation for improving the lot of the worker.

\* \* \*

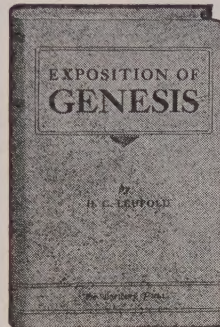
## Church of England Society Launches Morality Campaign

A nation-wide evangelistic campaign to combat the "alarming" spread of

"sexual sin" and dishonesty has been launched by the Church of England Society.

While British morale was "magnificent" in endurance, mutual help, and constancy, the Archbishop of Canterbury told the Society, there was "really an alarming collapse in the respect of honesty and sexual morality."

Pre-war listlessness and purposelessness had disappeared in Britain, Dr. Temple said, but although the war had given a purpose to life many were not conscious that there was a danger of injuring the war effort by dishonesty or sex indulgence or that there was a danger that "we may win the war but be unfit to use the victory."



# EXPOSITION — of — GENESIS

By H. C. LEUPOLD

This volume, written by the professor of Old Testament Theology in the Lutheran Seminary of Columbus, Ohio, is a praiseworthy effort toward furnishing the English-reading Bible student a book on Genesis that will not disappoint. Although the author's comments are based on the original language, a knowledge of Hebrew is not required for the profitable use of this volume.

The standpoint of the author is strikingly conservative. All critical questions—and there are, of course, many—are pointed out and answered. Reverence for the inspired Word of God is evident on every page. Quotations from Luther are frequently inserted. Practical thoughts and homiletical suggestions abound.

A decidedly helpful volume for pastors, Sunday school teachers, and all students interested in a better understanding of this first book of the Old Testament.

Cloth bound. Net \$4.50 1220 pages

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## Methodist Youth Plead for Peace

### Also Express Opposition to Total Man-power Conscription, and Universal Training after War

**A**N APPEAL to the governments of the world "to bring the war to a close at the earliest possible moment that an honorable peace can be made" was issued at the recent annual meeting of the National Conference of the Methodist Youth Fellowship in Jacksonville, Ill. The delegates represented nearly 2,000,000 Methodist young people between the ages of 15 and 23.

"That our fellow youth in all nations may not have died in vain, we plead for a just and equitable economic, racial, and political relationship, bringing the world order into harmony with moral and spiritual order," the resolution stated.

The National Conference also reaffirmed its stand of previous years that the task of the Church in time of war should be "to preach, teach, and exemplify love and not hate," and that "the Methodist Church should not as a Church actively support or participate in the war." This belief was first voted at the organization meeting of the National Conference in September 1941.

Total man-power conscription in the United States and national military training after the war were opposed in another resolution.

"Total man-power conscription means a general regimentation of life which is at variance with the basic principles of freedom on which our country was founded, for which great numbers of our forefathers came to America, and for which our young men are now giving their lives," the resolution stated.

The resolution urged youth groups throughout the nation to write Congress and the President voicing opposition to the Austin-Wadsworth bill calling for total man and woman power conscription.

Opposition to the proposed National Military Training bill "because military training robs men of the right of individual thought," also was voted. The adopted report gave approval to the anti-poll tax bill and urged adoption of a bill to repeal the Chinese exclusion law.

Congressional action which would force American citizens of Japanese ancestry to lose their rights of citizenship was opposed in a report which also praised efforts of the War Relocation Authority in relocating Japanese-Americans.

### Madame Chiang Kai Shek Receives "Churchman" Award

The annual Churchman Award for "the promotion of goodwill and understanding among all peoples" was presented in absentia to Madame Kai Shek at a testimonial dinner held in New York City under the auspices of the Protestant Episcopal journal.

Dr. Wei Tao-Ming, Chinese Ambassador, received the award in behalf of Madame Chiang.

Dr. Lin Yutang, author and philosopher and one of a score of prominent guests at the dinner, paid tribute to the Christian principles paramount in

the thinking of China's leaders, and asserted that "only with Christian goodwill and sincerity can we make a better world for ourselves."

"Today," he said, "we have lost that faith and sincerity, and that's why we are fighting now."

"The shepherds of Asia Minor were told 2,000 years ago that 'goodwill to wards men' had something to do with 'peace on earth'. We have advanced scientifically so far that we cannot see the connection between the two. We cannot live without God, freedom, equality, and goodwill and faith in fellow men."



## Studies in the Bible

At the Hand of

### Luther's Small Catechism

by S. M. BECKER AND ARTHUR J. SEEGER

#### STUDY BOOK AND TEST BOOK

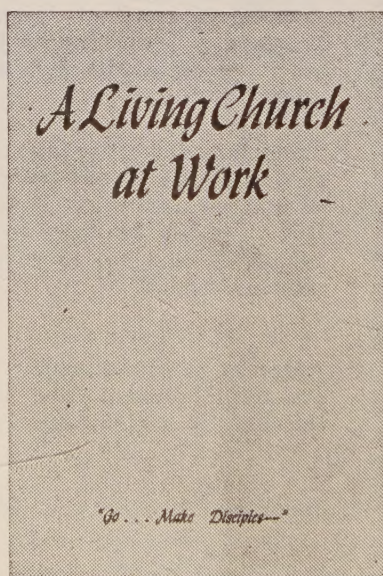
The Study Book contains 52 studies which in outline follow the catechism and in content relate prominently to the Bible. Beside the body of the text a variety of aids to the learner are featured: questions, Bible search items, graphs and designs, pertinent material in hymn and liturgy, and sundry little research projects.

The Test Book may be used by an individual as a work-book, but it is intended to be used as a test book in class, and as such it serves to stimulate competitive effort and co-operative discussion in the class. The tests are mainly objective, but items of traditional type are also found in them.

For a fresh attack upon the work with the confirmation class of maturer children this course holds promise. Users praise it, both teacher and pupil.

Beautifully printed on durable paper (8½x11), the set is built to last throughout the work that it calls for.

Price: 75c per set postpaid. \$7.20 per dozen.



This book was printed by resolution of the 1941 convention of the United Danish Ev. Lutheran Church, having been prepared by a committee on evangelization elected in 1938. It is to serve as "a true expression of the faith, life, and practice of our Church. As directive material, it contains just what we would like to place in the hands of our Church members and others. It will make its contribution towards the promotion of spiritual life and Christian service in our congregations." We have read the book with great interest. There are a few sentences that we would have expressed differently in order to avoid misunderstanding, and we do not believe that the slogan "Accept the Christian religion by uniting with the Church" and the salutation in the sermon "Dear Christian Friends," must be prohibited or guarded against because there are hypocrites in the visible church of God. While the congregation at Corinth had many faults and

shortcomings, yet Paul does not hesitate to address the congregation as the church of God which is at Corinth and speaks of the members as such as are sanctified in Christ Jesus, called to be saints. I Cor. 1:2. We recommend this report to our pastors as a thought-provoking and action-stimulating book.

—Th. Laetsch, Concordia Theological Monthly.

**LUTHERAN PUBLISHING HOUSE**  
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## Need 859 Additional Chaplains in Army

**Brigadier General Arnold Describes Shortage Among Fighting Men Acute—Asks for Sacrifices**

**CHIEF** of Chaplains Brigadier General William R. Arnold, in a recent press conference, called upon church leaders to help relieve the current shortage of chaplains.

"The Army needs 859 additional chaplains, and the need is increasing from day to day," Chaplain Arnold declared, adding that several church denominations are lagging behind in meeting chaplaincy quotas.

"As the tempo of war increases, the soldiers' interest in spiritual matters so increases," he said. "We are receiving evidence of this almost daily. Chaplains reporting to our office from the battle areas point out the increased interest which they have observed and the increased opportunities which have been afforded them. Because such conditions prevail, I believe you will agree that we dare not fail these men by not supplying them with the necessary chaplains."

The problem of obtaining more chaplains is becoming greater, the Chief of Chaplains pointed out, because of losses through deaths, resignations, and reclassifications for physical reasons. During the month of July, he revealed, 5 chaplains were lost because of various causes. Since Pearl Harbor, 33 chaplains have given their lives in the service of the Army.

Recalling that chaplains were with the paratroopers and landing parties in the invasion of Sicily, Chaplain Arnold emphasized that the Army policy is to ensure that men going overseas will be accompanied by a full quota of chaplains regardless of what qualified source they are drawn from.

"We would enlarge the number of our chaplains," he said, "irrespective of what happened to parishes at home. The boys in the Army are far worse off than people living in comfort at home. We will rob the parishes if that is necessary to put clergymen in the Army. Even the Army home units will be tripped to ensure an adequate supply of chaplains in foreign service."

The question was asked: "What will happen to the seniority of clergymen who decide to volunteer for chaplain service?"

To this the Chief of Chaplains replied. "Well, let them lose it."

He declared, however, he recognized that there are many problems confronting individual clergymen who

wish to enter the Army but nevertheless have dependents to support and who might find it difficult to find new posts after the war.

\* \* \*

### British Government Issues White Paper on Education

Far-reaching proposals affecting religious teaching in day schools are outlined in a White Paper issued by the British Government in connection with the proposed new Education Act which has been the subject of constant debate in Church circles in recent months.

Outlining the Government's plans for religious education, the White paper declares that the school day, in all primary and secondary schools, will begin with a "corporate" act of worship and that full provision will be made

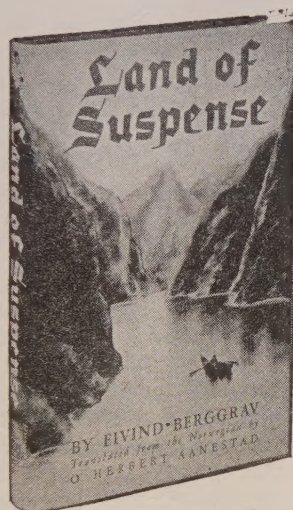
for the religious instruction of pupils.

This is the practice in the majority of British schools, it is pointed out, but under the terms of the Government's proposals, the custom will receive statutory sanction and will become universal. However, parents will be permitted, if they choose, to withdraw their children from religious observances or instructions.

\* \* \*

### Reformed Church Protests Catholic Mission Policy

Attempts on the part of the Roman Catholic Church to "restrain" Protestant missionaries from entering or working in Latin American countries, was protested in a resolution adopted at the 138th annual conference of the General Synod of the Reformed Church in America, held at Buck Hill Falls, Pa.



## Land of Suspense

VISITATION GLIMPSES  
OF NORTH NORWAY

by

Eivind Berggrav

Illustrations by John L. Ellingboe  
Translated from the Norwegian by

O. HERBERT AANESTAD

As head of the Diocese of Haalogaland, a territory that covers all of Northern Norway, Bishop Berggrav visited and revisited the tiny, isolated villages and communities in the fjords and on islets in the sea.

His observations on the people themselves, their way of life, their attitude toward their God, their dealings with one another, reflect the bishop himself. The reader becomes acquainted with this courageous Christian who is recognized today as a leader of the Church of Norway in its struggle against the Nazi and Quisling oppression. One learns not only to love the people of the Northland through the glimpses given by Bishop Berggrav, but one gets something of the measure of this man who finds no village too tiny and no individual too insignificant to merit his concern.

Illustrations include a frontispiece map of Norway in color and numerous line sketches throughout the book.

**Augsburg Publishing House**

MINNEAPOLIS 15  
MINN.

## Scholars Demand Solutions for War

### Creation of International Authority Urged at Fourth Conference on Science, Philosophy, Religion

A PLEA to scholars the world over to join forces in an effort to identify and overcome the basic cause of war and to help lay secure foundations for lasting peace was voiced in a statement made public at the conclusion of the fourth annual Conference on Science, Philosophy, and Religion, held last month in New York City.

War can be abolished, the statement asserted, much as polygamy, slavery, witch-hunting, and smallpox have been abolished by civilized man—although the difficulties encountered will be far more formidable.

In seeking out the ultimate causes of war, it must be recognized, the statement said, that conflict occurs "not through the error of ambitious nations alone, but also through the equally mistaken lethargy of their intended victims.

"In our time it is manifest that the first step toward world war, the seizure of power over Germany by the Nazis, was made possible by just such a twofold irrationality—the irrationality of the fanatical aggressive Nazi leaders, convinced or professing to be convinced of their doctrine, absurd as it was; and the confusion of the German masses, who remained lethargic in the moment of crisis, unable to offer any effective resistance to Nazism."

#### Neurotic Causes of War

Describing conditions which lead to war as "precisely those responsible for neurotic diseases of individuals," the statement added:

"The causes of war are thus neither so superficial as to be eradicable by the action of governments alone, nor so deep as to be ineradicable by any human effort. The urge to war in aggressors, and the corresponding urge to complacency in their intended victims, are both aspects of the mentality and institutions of western peoples."

Although statesmen can play a role of overwhelming importance in preventing future war, nevertheless, the statement pointed out, "no matter how universal their individual views, no matter how profound their insight, their action is limited by the outlook of the people they represent."

Efforts to establish world peace, the statement emphasized, must be worldwide, requiring an "evidence on many fronts."

That the creation of some form of international authority, to declare and enforce laws based on moral principles is essential for the establishment of a just and durable peace, was stressed at a concluding session of the Conference by two prominent theologians—the Rt. Rev. Msgr. John A. Ryan of the National Catholic Welfare Conference, and Prof. John C. Bennett of Union Theological Seminary.

The churchman also emphasized that the more than fifty official pronouncements issued by Protestant, Roman Catholic and Jewish bodies in regard to post-war principles unanimously declare human personality to be sacred and attribute to the individual certain basic rights which may not and cannot be abrogated.

#### Describes World Organization

Describing the three essential elements of an international organization as a world court, a police force, and a legislative-administrative council, Msgr. Ryan declared:

"Just as individuals are morally obliged to live in organized communities under national governments, instead of in conditions of anarchy, so the groups of individuals called states or nations are morally obliged to establish and maintain an international organization, instead of living in conditions of international anarchy."

According to Prof. Bennett, the "ground will be prepared for the development of effective international institutions only if all Christian citizens within each state recognize in principle that the authority of the state is conditional on its fidelity to a vocation that is God-given, and if they abandon in theory and practice the idea of the absolute sovereignty of the state."

Dr. Edwin E. Aubrey of the University of Chicago urged that the "long-deferred" meeting of the World Council of Churches be held as soon as possible after the armistice in order that the "basic fellowship of Christians across the world can assert itself as a fertile source of mutual trust which will be so badly needed to lend power to any sort of international agreement which may be made."

\* \* \*

A survey of the religious welfare of University of Nebraska students and faculty members shows that 87 percent of the 202 faculty members, who responded to the survey, reported themselves as members of some religious denomination, and of these 73.7 percent felt that the religious welfare of students should receive the attention of the faculty and administration. The others expressed opposition.

## Religious News Briefs

The third year of released-time religious education classes for New York City school children opened on Oct. 4 with the expectation that before the school term closes a total of 150,000 young people will be enrolled in off-the-premises instruction.

The anticipated enrollment—largest in the nation—will exceed last year's figure by some 43,000 pupils. The city of Buffalo, N. Y., ranks second with an expected registration of 110,000 for the 1943-44 term.

A proposal that the Protestant churches of America join in a nationwide day of prayer immediately following the signing of an armistice has been adopted by the executive committee of the Federal Council of Churches. The proposal specifies that if hostilities cease on a week-day the following Sunday should be made a "time of penitence, and a time for the offering of prayers of thanksgiving, and prayers of intercession to God in all the churches."

The executive committee of the Federal Council of Churches has gone on record in favor of banning liquor advertising for the duration of the war. The committee urges the war-time prohibition of radio, newspaper, magazines and out-door liquor ads.

Doubt that the war is bringing about a revival of religion in the United States was expressed at the annual Ministers' Forum of the Southern Presbyterian Church at Montreal, N. C. Dr. C. Grier Davis of Asheville, N. C., told the forum that people pray to God to save them when war news is gloomy, but that the "majority of our people lose their fear, and the inner corruption of our nation reappears" when the tide of battle changes for the better. "Can it be," asked Dr. Davis, "that we live in a nation that wants God to save it, but has no desire to be purified in the fires of His holiness?"

Deep concern at the grave danger to national health resulting from promiscuous sexual relations was expressed in a resolution passed at the English Methodist Conference at Birmingham. The resolution said in part: "The Conference would press upon the attention of H. M. Government the peril attaching to the use of prophylactics as provided by medical authority in the forces, believing that the primary objective should be to promote chastity rather than prevent the physical effects of a breach of it. It would also urge that more attention should be given to the effects of alcohol in promoting the desire for sexual indulgence and breaking down self-control."